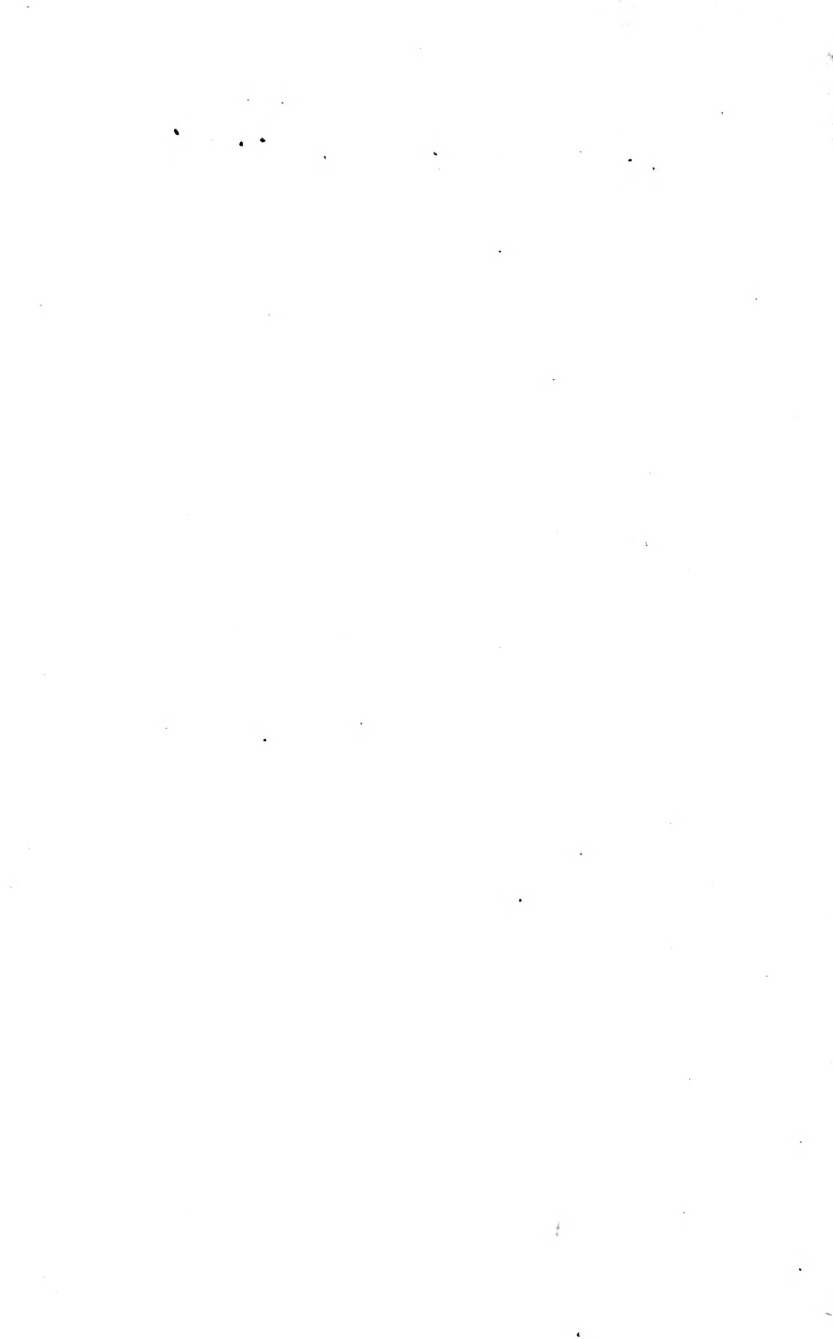




James Clothier & Books



A
COLLECTION
OF THE
EPISTLES
AND
WORKS
OF
BENJAMIN HOLME.

To which is prefix'd,

An ACCOUNT of his LIFE
and TRAVELS in the Work of the Ministry,
through several Parts of *Europe* and *America* :
Written by HIMSELF.

L O N D O N :

Printed and Sold by LUKE HINDE, at the *Bible*
in *George-Yard, Lombard-Street, 1754.*

~~Testimonies Book~~

A

T E S T I M O N Y

F R O M

FRIENDS of *York* Monthly-meeting,
concerning *Benjamin Holme*.

OUR said Friend (*as appears by his own Account*) was born at *Penrith* in *Cumberland*, of believing Parents, in the Eleventh Month 1682, who, as he grew up, took him along with them to Meetings; but (*he says*) for want of being subject to the *divine Principle in himself*, he exceeded many in *Wildness and Vanity*, until it pleased the LORD inwardly to touch his Heart by his divine Power and Love, which brought him under a Concern, in his very tender Age, for *Peace with GOD*; and his Exercise was great at that Time, and he walked often alone in Fields and secret Places, both Night and Day, seeking the LORD, that he might not miss Peace to his Soul.

And as the Love of GOD prevailed in him, his Love to GOD, and his People, increased, and he grew zealous for Meetings, and was often bowed and tendered in them, and his

I. P. Nelson 20 May 35

Mouth was opened in Supplication to the LORD, and in Testimony, when but about fourteen Years of Age ; and as he grew in the Ministry, he travelled Abroad to visit Friends, when but seventeen Years of Age ; and in the Year 1706 he came to the City of *York*, and now and then did some Business with a Friend there, and hath esteemed himself, and been looked upon as a Member of our Meeting since that Time, and hath had his Certificates from our Monthly-meeting, in his Travels in the Service of TRUTH.

Wherefore we find it incumbent on us to testify to our beloved Friends, that we believe he was called and devoted to the Service of TRUTH ; and according to his Ability he almost incessantly laboured in the Work of the Ministry in this Nation, *Wales* and *Scotland*, and was several Times in *Ireland*, twice in *Holland* and some Parts of *Germany* ; and in the Year 1715, he took shipping for *America*, and visited Friends there on the Continent, and had Meetings in most of the *West-India* Islands where the *English* have Settlements : His Visits and Labours were satisfactory and acceptable to Friends, as by Accounts received from thence did and may appear ; as was also his Travels and Labour in the Gospel in this Nation and elsewhere : And in the Course of such his incessant Labour and Travels, several have been convinced by him, and divers Meetings were settled by him in *America* ; and many through
his

his innocent Carriage and Ministry, which was delivered by him in an intelligible Manner, and in that Plainness becoming the Simplicity and Purity of TRUTH, have been reached, and brought to judge and speak favourably of Friends, and their *Christian* Principles ; and in the latter Part of his Time he was concerned to get Meetings in many Places, where no Meetings of Friends had been, in order (*as he said*) that People might become acquainted with the divine Principle of TRUTH ; and we have Reason to believe his Labours therein had good Effect, by removing Prejudices and Dislike to us and our Way, in divers that were much Strangers to our Principles and Profession.

His Ministry was adorned with good Conduct, he sought the Good of all in Sincerity ; and in Plainness and Simplicity was engaged to speak his Mind with Prudence and Caution both to Old and Young, and had a persuasive Faculty in his Exhortations beyond many ; and was strictly careful, as far as we ever heard or saw, *not to divulge what he saw amiss in any to others* ; that we may justly say of him, *he envied not, nor detracted from any, he was no Busy-body, Backbiter, Defamer, Tale-bearer, nor Spreader of Reports*, but lived in universal Love and good Will to all, and truly laboured for the Good of all where he came. It was as his daily Food to be found *doing the Will of God* ; and a divine Ardour and Zeal remained on

him to the last, as by the Account received from a Friend of *Swansey* in *Wales*, where he died, in his Way to the Yearly-meeting at *Haverfordwest*, where he designed to have been, but being in a bad State of Health, was prevailed upon to stay at our Friend *Paul Bevan's*, and was at two Meetings there on the First-day at Friends Meeting-house ; and the Friend says, *Although he had known him for forty Years, he remembers not that he ever heard him more lively in his Testimony* : But having an Inflammation in his Leg, and other Illness, when he came out into the Air, was seized with a Fit of the *Ague*, and took his Bed, and continued heavy and drowsy much of his Time, yet very easy and resigned ; Friends were abundantly careful over him, and procured him proper Attendance, as a Physician, &c.

He told Friends there in his Illness, that *It was a fine Thing to make a right Use of Time, both with respect to this Life, and that which is to come*. He often desired, that Friends in that Place might be good Examples to their Neighbours, that they might be brought from their *Forms and Will-worship, into the divine Council, and then all would be safe and well*. He reached *Swansey* the 8th of the Second Month 1749, and departed this Life the 14th in the Morning, and was buried there ; and some Friends from the abovesaid Yearly-meeting, with many other Friends, and others, attended at the Funeral ;
but

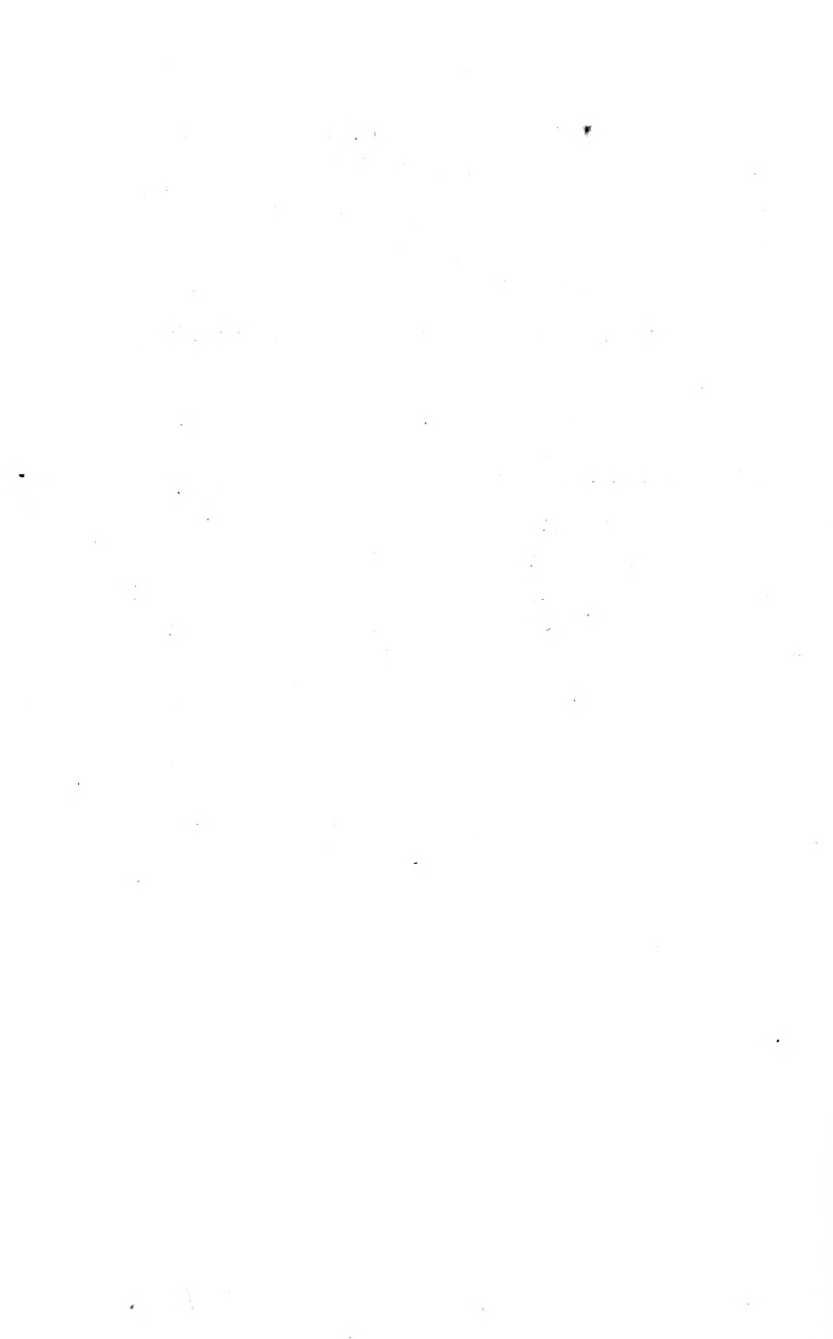
but we have no Account of the Day that his Body was interred: The Friend who wrote the Account says, that *As he lived, so he died, a Pattern of Meekness and Innocency.* He was Aged about 67, a Minister about 53 Years.

Signed in and on Behalf of our Monthly-meeting, held at York the 6th Day of the First Month 1750-1.

WM. SHACKLETON	ROGER SHACKLETON
PETER PROCTOR	JOHN WEBSTER
JOSHUA PROCTOR	ROBERT PICKERING
SIMEON HUNTER	WILLIAM THURNAM
WILLIAM HORRAX	EDWARD STABLER
BENJ. DODDING	JOHN STONES
NATHANIEL BELL	DANIEL PEACOCK
JOSEPH WRIGHT	JAMES CONYERS
WILLIAM EMPSON	JONATHAN WHITE.

The above Testimony was read, approved and signed in the Quarterly-meeting at York, the 27th and 28th Days of the First Month 1751.

ROGER SHACKLETON.



A N
A C C O U N T
 O F T H E
L I F E and **T R A V E L S**
 O F
B E N J A M I N H O L M E.

S E C T I O N I.

*Giving an Account of my Birth, and how the
 LORD visited me in my tender Years; with
 a short Account of my Travels, from the latter
 End of the Year 1699 to 1706.*

I Was born at *Penrith* in the County of *Cumberland*, as I suppose, on the 1st of the Eleventh Month 1682, although I am not certain, for I do not know that the Time of my Birth was register'd any where.

I have Cause in great Humility and Thankfulness to commemorate the Lord's Mercy and Goodness, in that he was graciously pleased to visit my Soul in my young and tender Years; I fervently desire, that while I have a Being here, I may live in a holy
 Sense

Sect. 1. Sense thereof, and may as much as in me lies,
 1699 *to* make suitable Returns for his Love and Mercy
 1706. every way extended; for although my Parents were
 favoured with the Knowledge of the blessed Truth,
 and took me along with them to Meetings, yet for
 want of being subject to the holy Principle of
 Truth in myself, I grew so in Wildness, that I ex-
 ceeded many of my Years for Folly and Vanity,
 until it pleased the Lord inwardly to touch my
 Heart by his divine Power and Love, and brought
 me under a Concern for Peace to my Soul, which
 he was graciously pleased to do; for which I am
 inwardly thankful: And I can say, that I am sin-
 cere in my Desires, that the same Hand of Love
 and Mercy that reach'd to me, may reach to
 many that are yet Strangers to the Truth. But oh!
 the Exercise that I underwent when the Lord had
 inwardly awaken'd me; I fought him Day and
 Night in the Fields and in secret Places, that I
 might not miss of Peace to my Soul; and I have
 often been greatly tendered, when I have been alone
 in the Fields, where no Eye has seen me but his all-
 seeing Eye, from which nothing can be hid.

And as I was prevailed upon by the Love of
 God, my Love to him and his People did greatly
 increase, and I came to be zealous for Meetings,
 and was often greatly bowed and tendered in Meet-
 ings; and I think, before I was altogether fourteen
 Years of Age, my Mouth was once open'd in Sup-
 plication to the Lord in a little Meeting at a
 Friend's House, and some Time after I began to
 appear in a little Testimony in Meetings: I often
 fought the Lord when I was alone, and although
 I became the Scoff of several of mine Acquaintance,
 he was near to support me under the Reviling and
 Scoffing which I met with in my tender Years:
 And as I grew in the Ministry, I had Drawings
 to go Abroad at Times to visit Friends.

In the Year 1699 I had a Desire to go with my Sect. 1.
 Friend *Joseph Kirkbride*, who was come from *Pensil-* 1699 to
vania to visit Friends, and our aged Friend *Leonard* 1706.
Fell being then in *Cumberland*, he and the said *Joseph* ~~~~~
 went to visit Friends in the Bishoprick of *Durham*,
 and I went along with them, being then about
 seventeen Years of Age : When we came to *Stockton*
 our Friend *Leonard Fell* parted with us, (I think he
 died at *Darlington* soon after) I went along with my
 Friend *Joseph Kirkbride* along the Sea-coast to *Whit-*
by, *Scarborough* and *Burlington*, and from thence we
 went to *York*, and so Westward as far as *Bradford*,
 where I parted with *Joseph Kirkbride*, and return'd
 to *Cumberland*.

In the Year 1701 I had some Drawings to visit
 Friends in the West of *England* : I went through
 some Part of *Norfolk* and *Suffolk*, to the Yearly-
 meeting at *London*, where I met with my Friend
George Knipe, who intended to visit Friends in the
 West, and I went in Company with him through
 some Part of *Wiltshire*, *Dorsetshire* and *Devonshire*,
 and to the *Land's-end* Meeting in *Cornwal*, and we
 returned through *Somersetshire* to *Bristol* : I having
 some Drawings to visit Friends in *Wales*, parted
 with my Friend *George Knipe* near *Bristol*, and
 cross'd over the Water into *Wales* ; and after I had
 visited most of the Meetings in *Wales*, I returned
 through some Part of *Cheshire* : Although I was
 but young in the Ministry, the Lord was very good
 to me in this Journey, for which I desire I may be
 truly thankful.

In the Year 1703, I and my Friend *William*
Balding visited Friends in the Nation of *Scotland* ;
 at several Places we declared the Truth in the
 Streets ; at *Glasgow* we came on a First-day in the
 Afternoon, intending to have a Meeting there in
 the Evening, for in the Fore-part of the Day we
 had been at a Meeting at a Place called *Garshore*,
 but

Sect. 1. but soon after we came into the Town of *Glasgow*,
 1699 to the Provost or Mayor sent for us, and committed
 1706. us to Prison (*as he said*) for travelling on the First-
 day ; we were kept in Prison all Night, and the
 next Day we were set at Liberty ; after we left
Glasgow we went for *Cumberland*, and so Home.

In the latter End of the Twelfth Month 1704, I
 and my Friend *Thomas Wilson* the Younger, of *Kendal*,
 set forward in order to go for *Ireland*, we having
 Drawings to visit Friends in that Nation ; as we
 went, the Ship put into the *Isle of Man*, and we
 visited Friends there, and in a few Days we set sail
 and landed at *Dublin*, where we were kindly re-
 ceived by Friends ; and after we had made a little
 stay amongst Friends in that City, we went for the
 North ; and after we had visited Friends in the
 North, and in most Parts of the Nation where
 Friends Meetings are settled, we went to *Waterford*,
 and from thence took shipping for *Minehead* in the
 West of *England*, where we arrived safe, through the
 Lord's good Providence which attended us both by
 Sea and Land : After we had staid and had some
 Meetings with Friends at *Minehead*, we travelled as
 far West as *Plymouth*, and visited several of the
 West and South Parts, and returned for the North
 in the Twelfth Month 1705.

S E C T I O N II.

*Giving an Account of my Travels from 1706
 to 1712.*

AFTER I had been some Time about Home, I
 went to live at the City of *York* in the latter
 End of the Second Month 1706 ; I spent most of
 the Spring at and about *York*, save that I visited
 Friends in several Places of the County, and in some
 Parts

Parts of the Bishoprick of *Durham*; and it being in Sect. 2. my Heart to visit Friends again in *Wales*, I set forward from *York* the 12th of the Sixth Month 1706, and went by *Manchester*, and through some Part of *Cheeshire*, till I came to *West-Chester*, and from thence I went into *Denbighshire*, *Merionethshire* and *Montgomeryshire*, where I met with some tender-hearted People, that had been lately convinc'd, near a Place called *Dolobaeo*, about four Miles from *Glannedles*, amongst whom I had a Meeting: There were several others convinc'd in that Neighbourhood, and a Meeting is settled there, though I suppose, that two or three Years before there was not one that professed to be of our Society; I went from thence to *Dolobran*, and so for *Radnorshire*, where we had a Meeting at a Place called *Brainfloyd*, where one *Margaret Price* lived, who had been convinc'd but a little before, and since she received the Truth, several others have been convinc'd; I travelled through the Country till I came to *Haverfordwest*, and from thence I went to a Place called *St. David's*, where some young Men had been lately convinc'd: Having spent some Time in that Country, I went to *Swansey*, and had some Meetings in *Glamorganshire*; I had a Meeting at one *Llewelin Jenkins's*, who had been lately convinc'd, he was a hopeful Man, and there was a little Meeting kept at his House. From thence I went to *Troverig*, where several had been lately convinc'd; our good Friend *John Bevan* being come from *Pensilvania* to live there, and was of great Service in that Place, not only in entertaining Friends that travelled in the Service of the Gospel, but he having a good Gift in the Ministry, was very serviceable in that Country. I travelled into *Monmouthshire*, and at a Place called *Comcarvan* I spoke the Things of God to the People as they came out of the Steeple-house, and the Priest called

Sect. 2. for the Constable ; the Priest quickly went away,
 1706 ^{to} and I had a quiet and good Opportunity to preach
 1712. the Truth to the People. Here follows a Copy of a
 ~~~~~ Letter sent to me by my Friend *Jonathan Barrow*,  
 concerning the Priest above mentioned.

‘ *Esteemed Friend* BENJ. HOLME.

‘ **R**elating to the Priest that took *Joshua Wil-*  
 ‘ *liam’s* Goods, Cattle, Corn and Wearing-  
 ‘ apparel, and all he could get, about twenty  
 ‘ Years past at *Comcarvan*, (where thou had a  
 ‘ Meeting or two) for fifteen Shillings, some said  
 ‘ twenty five Shillings demanded ; the Year fol-  
 ‘ lowing the Priest’s Cattle, and several other of  
 ‘ his Goods wasted away ; the Cattle died like  
 ‘ rotten Sheep, and he in a miserable languishing  
 ‘ Condition had one to watch him, being incapable  
 ‘ of reading, preaching, &c. died a sad Object to  
 ‘ others, and was often talked about as a Warning-  
 ‘ piece.

‘ The said *Joshua Williams* (who was related to  
 ‘ the Priest) I hope is now living at *Abington* near  
 ‘ *Philadelphia* ; I saw a Letter from him lately, to  
 ‘ desire some of his Relations to come over to him,  
 ‘ for he has a large Estate, and by Report is worth  
 ‘ eight or nine Thousand Pounds ; I have wrote three  
 ‘ Letters to him lately, the last by Governor *Penn.*

‘ I often (at my House here) bid him be of good  
 ‘ cheer, for I did hope and believe a divine Hand  
 ‘ would take care of him, and so it is good to trust  
 ‘ in the Lord, and be patient in Tribulation, &c.  
 ‘ With true Love I was willing to give thee some  
 ‘ Account of it, being thou was here comforting  
 ‘ us and them about that Time.

Monmouth, the 18th of  
 the Third Month 1732.

‘ JONATH. BARROW.’

From

From *Monmouthshire* I went to *Bristol*, where I Sect. 2.  
made some stay, and was at several Meetings; I 1706 to  
returned from thence for the North, through some 1712.  
Part of *Glocestershire*, *Worcestershire* and *Warwick-*  
*shire*, having Meetings in several Places amongst  
People that were not of our Profession; I desire  
that the Praise of all may be ascribed to the Lord,  
who alone is worthy for his Goodness and Mercy,  
and manifold Preservations; I returned to *York* on  
the 3d of the First Month 1706.

I spent most of my Time, from 1707 till 1709,  
in visiting Friends in the South and East Parts of the  
Nation; and in the latter Part of 1709, I found  
Drawings to visit Friends again in *Scotland*; and  
after my Return from thence, I spent my Time  
chiefly, till the Year 1712, in visiting Friends in  
*England* and *Wales*, save that I was now and then  
a little at Home, having had Meetings in many  
Places where Meetings were not settled, for my  
Love did greatly flow to the People, and I was very  
desirous that they might be brought to the Know-  
ledge of the Truth.

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### S E C T I O N III.

*Which gives an Account of my visiting Ireland,  
and of my Travels from 1712 to 1715.*

**I** And my Friend *John Burton* having Drawings  
in our Spirits to visit Friends in the Nation of  
*Ireland*, in the Seventh Month 1712 we took ship-  
ping and landed at *Dublin*, and after we had made  
some stay among Friends in that City, we went into  
the Country and visited most of Friends Meetings;  
and he being free to return Home, I staid some  
Time longer in the Nation, and visited many of the  
Meetings

Se&t. 3. Meetings of Friends over again, and had Meetings  
 1712 to in several Places where Meetings were not settled ;  
 1715. I went in Company with some other Friends into  
 ~~~~~ *Connaught*, where we had several Meetings amongst  
 People that were not of our Society ; at *Longford*
 one *Benjamin Span*, who was both Priest and Justice,
 committed me and another Friend to Prison, viz.
Benjamin Parvin ; we were Prisoners a few Days,
 and *Jacob Fuller* and another Friend went to speak
 to the said *Benjamin Span* who had committed us,
 and he consented to set us at Liberty. *Benjamin*
Parvin has wrote a pretty full Account of the Reason
 of our Imprisonment, as follows.

‘ *An Account of Benjamin Holme’s and Ben-*
 ‘ *jamin Parvin’s Imprisonment in Longford.*

‘ **B***enjamin Holme* coming to *Longford* about the
 ‘ twelfth Hour of the Day, in the Second
 ‘ Month 1713, and three other Friends with
 ‘ him, they set up their Horses at an Inn, and spoke
 ‘ to the Landlord (one *Hamilton*) and his Wife to
 ‘ have a Room, and told them that they had a
 ‘ Mind to have a Meeting in the said Room, which
 ‘ they consented to ; so they went to invite the
 ‘ People, and acquainted the Officer called the
 ‘ *Sovereign*, who said, *He had nothing against their*
 ‘ *having a Meeting*, but desired them to acquaint
 ‘ *Benjamin Span* of it, who was a Justice of the
 ‘ Peace in three Counties, and a Man in great Au-
 ‘ thority in that Part of the Country, and Minister
 ‘ of the Parish ; so the said Friends thought, as he
 ‘ was a Magistrate, it was fit to speak to him ; and
 ‘ we, viz. *Benjamin Holme* and *Benjamin Parvin* went
 ‘ to him, and found he was in his Worship-house
 ‘ at a Bishop’s-Court, where we staid some Time
 ‘ till he came out, and then told him, that we had
 ‘ appointed

appointed to have a Meeting that Day at our Sect. 3:
 Inn ; upon which he in a furious Manner told ^{1712 to}
 us, *We should have no Meeting in that Town.* ^{1715.}
Benjamin Holme mildly told him, that we did not
 come to ask his Leave, but, as he was a Magi-
 strate, to acquaint him with it, and that he
 might come to it if he pleased ; and pleaded the
 Queen's Toleration for Liberty of Conscience,
 and so parted for that Time, and went to our
 Friends, and told them how we sped with the
 Priest : Our Landlord hearing it, being somewhat
 cowardly, said, *He durst not by any means let a*
Meeting be in his House, for, said he, *Mr. Span*
will ruin me ; and so positively denied us to meet
 in his House.

Whereupon *Benj. Holme* and *Benj. Parvin* went
 to see for another Place ; but meeting with the
 said Priest in the Street, he began with 'em afresh ;
Benj. Holme, as before, pleaded the Queen's Tole-
 ration, and desired him to do as he would be done
 by, but the Priest in a furious manner deny'd,
 that either Man or Woman in *England* or *Ireland*
 could grant a Toleration, and said, *That's no*
Precept for me ; upon which they came to an
 Argument, and the Priest finding himself pinch'd
 in his Argument, called for a Constable, (and
 with his raging drew a great many of the People
 of the Town about him) but no Constable ap-
 pearing, he laid hold of *Benj. Holme* himself, and
 seeing the Goaler hard by, he commanded him
to take him into Custody, and led him by one Arm,
 and the Goaler by the other, till they put him
 into the Dungeon.

Benj. Parvin seeing his Friend *Benj. Holme* put
 into the Dungeon, went to his other two Friends
 that stood in the Street, and they all three walk'd
 together toward their Inn ; but the Priest seeing
 them, cast to meet them in the Street, and in his

Sect. 3. mad Rage bade them *get out of Town, a pack of*
 1712 to *Runagate Dogs, or he would drive them out of Town ;*
 1715. and to repeated his foul Language, till at last
 ~~~~~ *Benj. Parvin* told him, he gave his Tongue too  
 much Liberty in calling them *Dogs*, and they were  
 not *Dogs*, but Men, &c. yet he went on as before,  
 upon which *Renj. Parvin* told him, they were not  
 Dogs, but Men and *Christians* ; then said the  
 Priest, *Shew your Baptism*. I hope, said *Benj. Par-*  
*vin*, we shall shew a *Christian* Spirit in the Town  
 of *Longford*, and I desire all this Company to  
 observe, that thou art baptized with a foul Spirit,  
 for 'tis a foul Spirit that calls Men and *Christians*  
*Dogs* ; he then called a Constable again, but none  
 appearing, he takes hold of *Benj. Parvin* himself,  
 and deliver'd him to the Goaler, saying, *Put him*  
*to the other Rogue in the Dungeon* ; who put him in  
 the Dungeon accordingly, where we sat together  
 in great Peace and Sweetness for about six Hours,  
 and then the Goaler took us into a Room above  
 Stairs, where several friendly People came to see  
 us, and amongst them a friendly Man from near  
*Newtownforbus*, who invited us to go there, and  
 we might have a Meeting in that Town, and  
 likewise brought us a Discharge from the said  
 Priest, upon Condition we would promise not to come  
 again, nor hold any Meeting in or near *Longford* ;  
 we acknowledged his Kindness, but told him, that  
 we could make no such Promise, letting him know,  
 that no true Minister of Christ was his own Master,  
 but must answer the Requirings of him that had called  
 him into his Work and Service, and so parted ; and  
 we were locked up in that Room that Night,  
 where we lay without Bed or Fire, on the hard  
 Boards in our Coats and Boots.

Next Day a friendly Man, a Merchant in the  
 Town, sent us in a good Bed, and near Noon  
*Benj. Parvin* ask'd the Goaler, if he had any Thing  
 from

‘ from the Justice but his bare Word? He an- Sect. 3.  
 ‘ swer’d no. *Benj. Parvin* told him, he supposed 1712 to  
 ‘ that he could not lawfully detain them above 1715.  
 ‘ twenty four Hours without a *Mittimus*, and that  
 ‘ we would then demand our Liberty; the Goaler  
 ‘ said, he would go and tell *Mr. Span*; so he did,  
 ‘ and in a short Time came again, and said he had  
 ‘ a *Mittimus*; so we desired a Sight of it, and with  
 ‘ some Intreaty got it, the Substance whereof was,  
 ‘ *that we came in Contempt of the Queen’s Authority,*  
 ‘ *by Force and Arms, and in an hostile Manner, to the*  
 ‘ *terrifying of the Queen’s peaceable Subjects, to hold*  
 ‘ *a Quaker’s Meeting in the Borough of Longford:*  
 ‘ When we had read it, we told the Goaler that it  
 ‘ was false, and demanded of him where our Arms  
 ‘ were; and had we not the same Arms now we were  
 ‘ Prisoners in the common Goal that we came into  
 ‘ Town with, and withal told him, that it was not  
 ‘ us that did contemn the Queen’s Authority, but  
 ‘ the Priest, who had in the open Street, before the  
 ‘ Crowd of People that gathered about us, *denied*  
 ‘ *that either Man or Woman in England or Ireland*  
 ‘ *could grant a Toleration for Liberty of Conscience,*  
 ‘ and that we hoped, if we came before an indif-  
 ‘ ferent Judge, it would be found to be the Priest  
 ‘ who did contemn the Queen’s Authority: But,  
 ‘ said the Goaler, sure you will not tell that before  
 ‘ the Judge; yes, said we, and hope to prove it by  
 ‘ many Witnesses that were by when he said it many  
 ‘ Times over: Well, said the Goaler, I’ll go and  
 ‘ tell *Mr. Span* that, and so went away: And when  
 ‘ the Goaler came again to us he said, that the Priest  
 ‘ *wish’d he had never seen us.*

‘ In the Evening came our Friends *Jacob Fuller*  
 ‘ and *Thomas Lightfoot* to see us, and went to the  
 ‘ Priest, who treated them civilly, but spake as he  
 ‘ pleased of us; however he sent an Order under his  
 ‘ Hand to the Goaler for our Liberty, so the Goaler

Sect. 3. <sup>1712 to</sup> told us we were free from our Commitment, but  
<sup>1715.</sup> he wanted his and the Sheriff's Fees ; we told him  
 we were innocent Prisoners, therefore could pay no  
 Fees ; he said, *he would forgive his Part,* (and  
 indeed he was all along civil to us) but the Sheriff  
 says, *you shall pay your Fees, or you shall lie in*  
*Goal till you rot, and commanded him to turn us*  
*into the Dungeon again,* but he did not, but gave  
 us our Liberty for two Nights upon our Word,  
 that we would return to the Goal if the Sheriff  
 did not acquit us, and so we did, but at last the  
 Sheriff acquitted us without paying any Fees.

At Londonderry we met with some Disturbance ;  
 for when I was speaking in the Meeting, the Con-  
 stable came and pull'd me down and another Friend  
 or two ; I wrote to the Magistrates in the Town of  
 Londonderry, and Patrick Henderson and I wrote  
 jointly to the Inhabitants thereof ; both which  
 Epistles are as follow.

To the RULERS and MAGISTRATES in the City  
 of Londonderry, who were concerned in  
 breaking up our religious Meeting for the  
 Worship of GOD.

FRIENDS,

CONsider what Spirit it is that leads to Perfe-  
 cution, certainly it is not a *Christian* Spirit,  
 that leads to persecute the Innocent ; you do not  
 find that Christ and his Apostles ever persecuted  
 any, but they were persecuted by the wicked  
 Rulers, who were in *Cain's* Spirit, who slew his  
 righteous Brother *Abel* : Is this doing as you  
 would be done by, to break up our peaceable  
 Meeting in such a rude Manner ; this doth not  
 bespeak you to be the Followers of Christ, nor such

' as are guided by a *Christian* Spirit : And know Sect. 3.  
 ' assuredly, that the great God of Heaven will 1712 to  
 ' judge you for this evil Treatment that you have 1715.1  
 ' treated us with, that are come in the Spirit of  
 ' Love to call you and the Inhabitants of this City  
 ' to Repentance, lest the Lord in Anger cut you  
 ' off, for he is highly provoked because of the  
 ' Wickedness that doth abound amongst you. So  
 ' with Desires, that the unchristianlike Treatment  
 ' that you have treated us with, may not be laid to  
 ' your Charge, nor stand upon Record against you  
 ' in the Day of Judgment, I remain

' *A Lover of your Souls,*

Londonderry in Ireland, the 13th  
of the Eleventh Month 1712.

' BENJ. HOLME.'

' *To the INHABITANTS of the City  
of LONDONDERRY,*

' **I**N the Love of Christ, that is in our Hearts to  
 ' you, we came Yesterday hither with a Con-  
 ' cern (had we not been disturbed and interrupted  
 ' by the Magistrates of the City) in Humility and  
 ' Sincerity to warn and call you the Inhabitants of  
 ' this City to Repentance and Amendment of your  
 ' Ways, lest you, by persisting in Wickedness, pro-  
 ' voke God (who is already angry with the Wicked)  
 ' to sweep you away by some severe Judgment, as  
 ' he did many Thousands in and about this City  
 ' in the great Calamity of the late Revolution,  
 ' which Distress is too much slighted and forgotten  
 ' by many.

' And notwithstanding your high Notions of  
 ' *Christianity*, and great Profession of Religion, it's  
 ' to be feared that God is greatly provoked by  
 ' Pride, Idleness, and Abuse of Fullness of Bread,  
 ' with Swearing, Lying, Rioting and Drunkenness,  
 ' Hypocrisy

Sect. 3. ‘ Hypocrisy and Forgetfulness of God, for which  
 1712 to ‘ you are reproved by the holy Spirit of God in  
 1715. ‘ your Hearts, and also frequently warned by his  
 ‘ conscientious Servants, to break off your Sins by  
 ‘ unfeigned Repentance and Righteousness.

‘ But if you will not cease from doing Evil, and  
 ‘ learn to do well, while the Day of your Visitation  
 ‘ lasteth, know ye, that the Lord will suffer, or  
 ‘ bring a Day of great Distress and Calamity upon  
 ‘ the wicked Inhabitants of this and other Cities,  
 ‘ and will at last appoint them their Portion in the  
 ‘ Lake that burns with unquenchable Fire, where  
 ‘ the Worm never dies ; for it is declared in the  
 ‘ Scriptures, that *the Unrighteous shall not inherit*  
 ‘ *the Kingdom of God, but shall be cast forth into utter*  
 ‘ *Darkness, there shall be wailing and gnashing of*  
 ‘ *Teeth for ever.* Written with hearty Desires that  
 ‘ you may take Warning in Time, and escape  
 ‘ eternal Miseries,

‘ *By your real Friends,*

Londonderry, the 13th  
 of the Eleventh Month  
 1712.

‘ BENJAMIN HOLME,  
 ‘ PATRICK HENDERSON.’

After I had staid about seven Months in the Nation, I went over in Company with my Friend *Thomas Lightfoot* to the Yearly-meeting at *London* : Some were convinc’d in this Journey in *Ireland* that came to be good Friends, at some of whose Houses I have since had Meetings.

After I had staid some Time about Home, in the Year 1714 I went to visit Friends in *Holland* ; I went as far as *Frederickstadt* in the Duke of *Holstein’s* Country, and so return’d from thence for *Holland* ; soon after I came there I took shipping for *London*, where I arriv’d safe through the Lord’s Mercy and Goodness ; and after I had staid some Time there, I return’d for the North.

Having

Having had it upon my Mind for some Time to Sect. 3. visit Friends in *America*, I laid my Intentions of 1712 to going there before Friends of the Monthly and 1715. Quarterly Meetings, and having Certificates from both Meetings of their Concurrence with me therein, I parted with Friends in great Love, and went from *York* about the 1st of the Second Month 1715, and travelled to *London*, having several Meetings as I went thither, and in the Third Month a Ship being bound for *Boston* in *New-England*, I went on board in the River of *Thames*, and in somewhat more than six Weeks after we left the *Lana's End* of *England* we landed at *Boston*: For a more particular Account of my Journey, I refer to the Copy of a Letter which I sent to *John Whiting* of *London*, which take as follows.

## SECTION IV.


*Giving an Account of my Travels in America, in a Letter to JOHN WHITING.*

‘ *Dear Friend JOHN WHITING,*

‘ **I**N that pure Love, which reaches over Sea  
 ‘ and Land, do I kindly salute thee and Friends  
 ‘ that are engaged in a holy Concern for the Exalta-  
 ‘ tion of the Kingdom of Christ in the Hearts of the  
 ‘ Children of Men ; may the Lord by his Power  
 ‘ bind the strong Man armed, the Prince of the  
 ‘ Power of the Air, that has long bore rule in the  
 ‘ Hearts of the Children of Disobedience, and spoil  
 ‘ his Goods, and wholly cast him out, that so Men  
 ‘ may come to be redeemed out of that State of  
 ‘ Captivity and Bondage that they have been in ; I  
 ‘ am sensible the Lord is at work by his Power in  
 ‘ many

Sect. 4. 6 many Hearts for this End, and it is greatly to be  
 1715 to 6 desired that Men may submit to him, that he  
 1720. 6 may overturn and overturn till he come to rule  
 6 and reign in them, whose Right it is ; that they  
 6 may come to say in Truth, *thine is the Kingdom,*  
 6 *the Power and the Dominion* : I believe there is a  
 6 merciful Visitation from the Lord to many People  
 6 in several of those Wilderness Countries, where I  
 6 have travelled since I came from my native Coun-  
 6 try ; I herewith send thee some Account of my  
 6 Travels : I have great Cause to bow in great  
 6 Humility of Soul before the Lord, for the mani-  
 6 fold Favours and Preservations which he has been  
 6 graciously pleased to extend both by Sea and Land.  
 6 I parted from *London* on the 4th Day of the  
 6 Third Month 1715, and took shipping in the  
 6 River of *Thames* on the same Day, in a small  
 6 Ship call'd the *Loyalty*, bound for *Boston* in *New-*  
 6 *England*, *James Fendale* being Master, at which  
 6 Place, through the Lord's good Providence, we  
 6 arrived on the 12th of the Eighth Month, where  
 6 I was kindly received by *Walter Newberry*, at  
 6 whose House I lodged : The same Day I landed,  
 6 our Friends *Gabriel Newby* and *Matthew Pricbet*,  
 6 who live in *North Carolina*, came to *Boston*, they  
 6 had been to visit Friends in the Eastern Parts  
 6 of *New-England*, and that Night *William Wilkin-*  
 6 *son* came also to Town ; the other two Friends  
 6 went the next Day towards *Scituate*, but *William*  
 6 and I staid and had a Meeting with Friends here,  
 6 and after that we went into the East Parts of  
 6 *New-England*, from whence, after we had been  
 6 at several Meetings together, he returned Home.  
 6 I staid some Time in those Parts, and then re-  
 6 turned to *Boston* again, and from thence went to  
 6 *Scituate* and *Sandwich*, and to the Island of *Nan-*  
 6 *tucket*, where I staid about three Weeks, in  
 6 which Time I had several good and comfortable  
 6 Meetings ;



Meetings ; there are several honest Friends on Sect. 4.  
 that Island : From thence I went to another <sup>1715 to</sup>  
 Island called *Martha's Vineyard*, where I had some <sup>1720.</sup>  
 Meetings : Being at a Place called *Old-Town*, on a   
 First-day, I found some Drawings in my Mind to  
 go to the *Presbyterian* Meeting-house in the After-  
 noon, and *Nathaniel Starbuck*, a Friend of *Nan-*  
*tucket*, being with me, he accompanied me to the  
 Meeting ; I waited till the Priest, whose Name  
 was *Samuel Wirell*, had done speaking, and then  
 I desired Liberty to speak to the People ; I di-  
 rected them to the Teacher in themselves, which  
 was sufficient for them as they took heed unto it :  
 After I had done speaking, the Priest made some  
 Objection concerning the *Anointing* which I had  
 spoken of, mentioned in the second Chapter of the  
 first Epistle of *John*, and we agreed to have a  
 Dispute the next Day at their Meeting-house, to  
 begin at nine of the Clock, to which the Priest  
 and several of his Hearers came ; the Things we  
 chiefly disputed upon were, concerning the *Light*,  
 and the *Sufficiency* of the *Divine Anointing* ; the  
*Holy Scriptures*, and of *his Call to the Ministry* and  
*Maintenance* not being *Apostolical* : The Dispute  
 might hold near four Hours ; I endeavoured to  
 convince him of the *Sufficiency* of the *Divine*  
*Light of Christ*, which *lighteth every Man that*  
*cometh into the World*, and that although we held  
 the *Anointing*, which *John* spoke of, is sufficient  
 to teach Men so, that they need not that any Man  
 teach them but as the same *Anointing* teacheth them,  
 yet I owned, that the Lord may and doth speak  
 by this *Anointing* through Instruments. And as  
 to the *Scriptures* of the Old and New Testament,  
 which proceeded from the holy Spirit of God,  
 them I owned and esteemed above all other  
 Writings : But when I came to speak of his  
*Maintenance*, and touch'd him in that tender Part,  
 he

Sect. 4. he was somewhat disturb'd. After the Dispute  
 1715 to was over, I went that Night to a Place called  
 1720. *Homes's-hole*, and the next Day to the main Land  
 by way of *Sippycau*, in order to be at Friends  
 Yearly-meeting at *Dartmouth*; at *Sippycau* two  
 Priests, and several People that were not of our  
 Society, came to the Meeting, where I had an  
 Opportunity to speak of the Things of God to  
 them; after the Meeting was over I had a Dis-  
 pute with one of them, whose Name was *Timothy*  
*Bugles*, (being Priest of the Place) concerning  
*Water-Baptism*. And the next Day being the 28th  
 of the Eighth Month, I went to the Yearly-  
 meeting at *Dartmouth*, where I met with *Thomas*  
*Thompson*, and *Josiah Langdale*, who came over  
 with him from *England* to visit Friends, being  
 then in the Eastern Parts of *New-England*: This  
 Yearly-meeting was large, and held part of three  
 Days; after it was over I went to *Rhode-Island*,  
 where I made a little Stay, and had some Meet-  
 ings; from thence I went to an Island call'd *Block-*  
*Island*, where I staid about a Week, in which  
 Time I had some Meetings amongst them; several  
 of the People were loving and friendly, and the  
 old Man that used to preach to them, named  
*Simon Rays*, let me have a Meeting at his House,  
 and after I had done speaking to them, he stood  
 up and blessed God, who had sent one to di-  
 rect them in the right Way, or Words to that  
 Effect; from thence I returned to *Rhode-Island*,  
 and from thence I went again into the Eastern  
 Parts of *New-England*, where I had several Meet-  
 ings among the *Presbyterians*: At a Place called  
*Exeter* I had a publick Dispute with the Priest of  
 the Place, named *John Adlin*, concerning *Water-*  
*Baptism* and *Bread and Wine*, the *Resurrection* of  
 the same *Fleshly-body*, and some other Things;  
 the Dispute was held on the 26th of the Eleventh  
 Month

‘ Month 1715, in the *Presbyterian* Meeting-house, Sect. 4.  
 ‘ to which many People came ; it was in my Heart <sup>1715 to</sup>  
 ‘ to supplicate the Lord, that his Wisdom and <sup>1720.</sup>  
 ‘ Council might be amongst us, and afterwards I  
 ‘ read our Agreement to the People, and then had  
 ‘ a good Opportunity to declare the Truth amongst  
 ‘ them, after which we enter’d upon the Dispute on  
 ‘ the several Heads that we had agreed on ; I believe  
 ‘ we were about seven Hours in the Meeting-house,  
 ‘ in which Time I had a fine Opportunity to open  
 ‘ several of our Principles to the People, and to  
 ‘ speak of the Things of God to them ; I desire that  
 ‘ the Praise of all may be ascribed to the Lord, who  
 ‘ alone is worthy. From thence I went to *Hampton*,  
 ‘ and to *Newberry* ; at this Place some that were of  
 ‘ Account amongst the *Presbyterians* were con-  
 ‘ vinc’d, and came to join with Friends, at which  
 ‘ several of the *Presbyterians* were much disturbed ;  
 ‘ I had a publick Dispute there with the Priest of  
 ‘ the Town, whose Name was *Christopher Toppin*,  
 ‘ in their Meeting-house, and it being given out  
 ‘ before hand for several Days, there came some  
 ‘ Hundreds of People and several Priests to the  
 ‘ Place ; we agreed to dispute concerning *Water-*  
 ‘ *Baptism*, the *Supper with Bread and Wine*, the *Suf-*  
 ‘ *ficiency of the Light within*, and that *it was not*  
 ‘ *lawful to preach for Hire*, and some other Heads  
 ‘ besides ; I suppose the Dispute might hold five  
 ‘ Hours, in which Time I had an Opportunity to  
 ‘ open several of our Principles to the People ; the  
 ‘ Lord was near to assist me by his divine Power,  
 ‘ in maintaining and vindicating the Truth, for  
 ‘ which I have great Cause to be thankful to him  
 ‘ who is pleas’d to shew his Power through mean  
 ‘ Instruments, that no Flesh may glory in his Sight.  
 ‘ After I had had several Meetings in those Parts  
 ‘ I returned to *Salem* and *Boston*, and from thence I  
 ‘ went to the Yearly-meeting at *Sandwich*, where  
 ‘ one

Sect. 4. one *Samuel Osbourne*, a School-master, who came  
 1715 to the Meeting, made some Opposition; he as-  
 1720. serted that the Scriptures were the *only* Rule, and  
 ~~~~~  
 that after a Man had attained to a State of true
 and saving Grace, he could not *totally* fall from it:
 By his asserting these Things, there was a good
 Opportunity put into Friends Hands to inform
 him and the People, that although we owned and
 esteemed the Writings of the Old and New Testa-
 ment, that proceeded from the holy Spirit of
 God, above all other Writings, yet we preferred
 the *holy Spirit* above them, a Manifestation of
 which is given to every Man to profit withal,
 and to lead them in the Way of Salvation; and
 as no Man can truly understand the Things of
 God but by the *Spirit of God*, therefore the Spirit
 that gives Man the true and right Understanding
 of the Things of God, and of the Scriptures
 themselves, ought to have the Preference: And
 as to his latter Assertion, some Scriptures were
 brought to make him and the People sensible,
 how some of old Time made Shipwreck of Faith
 and of a good Conscience, and that after Man
 had attained to a good Condition, he might fall
 notwithstanding, if he did not watch; yet we
 owned, that the Grace and good Spirit of God is
 sufficient to preserve Men from falling, as they
 keep to it.

After this Meeting and Dispute was over, I
 visited some other Places and returned to *Rhode-*
Island: A little before I came there, our worthy
 Friend *Daniel Gold* died, who was a Prisoner at
Boston at the same Time, when in the Year 1659
 our Friends *Marmaduke Stevenson* and *William*
Robinson were put to Death there; he died well,
 and has left a good Savour behind him. From
 thence I went to *Warwick, Greenwich* and *Kingston*,
Jacob Mott being with me, where we had several
 good

' good Meetings, and returned to the Yearly-Sect. 4.
 ' meeting on *Rhode-Island*, which began on the 7th 1715 to
 ' of the Fourth Month, and held part of four 1720.
 ' Days ; the Meeting was large, and the Lord's
 ' Power and Presence was manifested therein to
 ' Friends great Comfort and Edification : Here I
 ' met with our Friends *William Baldwin* and *Peter*
 ' *Fearon*, who came from *England* to visit Friends
 ' there and in *New-England*. After this Meeting
 ' was over I went to a Place called *Westerly*, where
 ' I had a Meeting, to which came one *William*
 ' *Davis* a Preacher among the *Seventh-day Baptists* ;
 ' in the Meeting I asserted, that the Baptism of
 ' Christ with the Holy Ghost and Fire, and the
 ' Baptism of *John* with Water, according to the
 ' third Chapter of *Matthew*, Verse 11, were *two*
 ' *distinct* Baptisms, which the said *William Davis*
 ' denying openly, asserted they were but *one* ; so
 ' we agreed to have a publick Dispute upon it the
 ' next Day at one *James Badcock's*, where I had
 ' appointed a Meeting, to which he and several
 ' People came, and after the Meeting was over we
 ' began the Dispute, and he owned that the Bap-
 ' tism of *John* with Water, and the Baptism of
 ' Christ with the Holy Ghost were *two distinct* Bap-
 ' tisms, which he had publickly denied the Day
 ' before, I desire to magnify the divine Hand that
 ' assisted me ; since that Time several are con-
 ' vinc'd, and a Meeting is set up in that Town,
 ' and some I hear are come forth in the Ministry
 ' amongst them, so that Truth has prevailed.
 ' After having some other Meetings in these Parts
 ' I travelled into *Connecticut* Government, *Samuel*
 ' *Aldrich* and *Samuel Harrison* accompanying me, and
 ' had several Meetings amongst them in the Coun-
 ' try ; many of the People there were Strangers to
 ' Friends and their Principles : On the 6th of the
 ' Seventh Month I came to *Long-Island*, where I
 ' staid

Sect. 4. ' staid and had some Meetings with Friends, but the
 1715 to ' Yearly-meeting at *Burlington*, for *Pensylvania* and
 1720. ' the *Jerseys* being near, I was desirous to be at it,
 ~~~~~ ' and so from *Long-Island* I went to *New-York*, and  
 ' so for *Burlington*, I having some Meetings as I  
 ' went ; the Yearly-meeting there began on the  
 ' 15th of the Seventh Month 1716, there was a  
 ' great Appearance of Friends, the Meeting held  
 ' part of five Days, in which that divine Power,  
 ' which is the Crown and Glory of our Meetings,  
 ' was largely manifested ; here I met with our  
 ' Friends *William Armstrong* and *James Graham*,  
 ' who were come from *England* to visit Friends in  
 ' these Parts ; after this Meeting was over I spent  
 ' some Time in *East* and *West Jersey*, and then  
 ' returned again to *Long-Island*, where I staid  
 ' some Time and had some Meetings on the East  
 ' Part of that Island, where none of our Friends  
 ' reside, *Samuel Bowne*, a Friend of *Flushing*, being  
 ' with me : There is a pretty many honest Friends  
 ' about *Flushing*, they have built a new Meeting-  
 ' house there, 65 Foot long and 42 broad, to ac-  
 ' commodate their Yearly-meeting : While I was  
 ' on this Island I heard of the Death of *Edward An-*  
 ' *drews*, a Friend that lived at *Little Egg-harbour* in  
 ' *West-Jersey*, he had a good Testimony, and several  
 ' were convinc'd by him, he was instrumental to  
 ' gather a Meeting in the Place where he liv'd.

' After I had several good Meetings on that  
 ' Island, I returned from thence to *Pensylvania*,  
 ' having had several Meetings as I travelled through  
 ' the Country till I came to *Eversham*, where one  
 ' *William Evans* lives ; here *William Hudson* of *Pbi-*  
 ' *ladelphia* met me, and after the Meeting which we  
 ' had there was over, I went Home with the said  
 ' *Hudson*, and lodged at his House. The next Day  
 ' their Half-year's Meeting at *Philadelphia* began,  
 ' which held part of three Days, it was a good and  
 ' comfortable

comfortable Meeting. I received a Letter from Sect. 4.  
 Walter Newberry, dated Boston the 2d of the 1715 to  
 Twelfth Month 1716, in which he gave me Ac- 1720.  
 count of the Death of our good Friend Edward  
 Wanton, who was early convinc'd of the Truth,  
 Part of his Letter is as follows: *He was an inno-*  
*cent Man, bore a good Testimony for Truth, has left*  
*a good Savour behind him, even amongst those that are*  
*without, and I doubt not but will ever live with him,*  
*who rewards them who hold out to the End with an*  
*everlasting Crown of Glory.* After this Meeting was  
 over, I visited many of the Meetings in that Pro-  
 vince, and was at their Yearly-meeting at West-  
 River in Maryland, which began on the 8th of the  
 Fourth Month, and held part of five Days; at  
 this Meeting were also our Friends William Arm-  
 strong and James Grabam, and Joseph Glaister, and  
 Nathan Newby, the Meeting was large, many re-  
 sorting to it that were not of our Society: There  
 was a tender Concern upon several Friends, *that*  
*good Order might be promoted in the Church, and*  
*that Friends might be preserved from all hurtful*  
*Things; here I parted with James Grabam, whom*  
 I saw no more, for in about two Months after or  
 less he died at a Friend's House in Burlington; he  
 was a very innocent Man, and made a good End,  
 and has left a good Savour behind him: After  
 this Yearly-meeting was over, I visited Friends  
 on the Eastern Shore of Maryland, John Saul be-  
 ing with me; while I was in Maryland I heard of  
 the Death of our good Friend Griffith Owen, who  
 was an honourable Elder in the Church of Christ;  
 as he was a Man greatly beloved, so his Death was  
 much lamented; a little before he died, he and  
 our Friend John Salkeld had been to visit Friends  
 in New-England.

I travelled into Virginia, and was at their  
 Yearly-meeting at Chuckatuck, which began on  
 the


Sect. 4. ' the 21<sup>st</sup> of the Seventh Month 1717 ; this Meet-  
 1715 to ' ing held part of two Days, in which the Lord's  
 1720. ' good Presence attended Friends to their great  
 ~~~~~ ' Comfort and Encouragement ; I staid and had  
 ' several Meetings in those Parts : A few Days after
 ' the Yearly-meeting was over, our Friend *Eliza-*
 ' *beth Small* died, who was a good Minister and a
 ' serviceable Instrument in that Country : I went
 ' from thence to the Yearly-meeting in *North-*
 ' *Carolina*, which began on the 5th of the Eighth
 ' Month and held Part of two Days ; after that
 ' Meeting was over, I staid and had several good
 ' Meetings in that Country, and then return'd to
 ' *Virginia*, where I was at the Burial of our Friend
 ' *John Murdough*, whom the Lord had rais'd to
 ' bear a Testimony for his Name and Truth among
 ' his People : After I had made some stay in those
 ' Parts, I went into *Surry* County, where I had
 ' several Meetings amongst the People, and a Priest
 ' of that County came to a House where I had a
 ' Meeting ; I suppose he did endeavour to perswade
 ' the Man of the House, not to let us have the
 ' Liberty of his House to meet in, but our Friend
 ' *Samuel Cornwell* (who is since dead) being with
 ' us, gave the Man of the House a few Lines under
 ' his Hand to save him harmless ; the Priest finding
 ' we were like to have Liberty of meeting there,
 ' he contrived another Way ; the Woman of the
 ' House having had a Child a little Time before,
 ' he got some Persons to be Sureties for the Child,
 ' and came into the Room where we had the Meet-
 ' ing, and sprinkled the Child there ; that this was
 ' a Contrivance of the Priest's I think is plain, for
 ' I suppose the Man and his Wife knew not that he
 ' had any such Design when he came ; and after he
 ' had done he gave us a Challenge, that if we
 ' would meet him he would *prove his Practice*,
 ' which I accepted of ; this was the 14th of the
 ' Tenth

• Tenth Month ; we agreed to meet at their Sect. 4.
 • Worship-house at 12 'o Clock on the 17th of the 1715 to
 • same Month ; accordingly I went there, and 1720.
 • many People came there also, and after some
 • Time the Priest came, but there was a Justice of
 • the Peace, who was not willing we should dispute
 • in the Church, as it's call'd, so when we found
 • that, we offer'd to have it at our Friend's Meeting-
 • house, which was near about a Mile off, but that
 • not being join'd with, we acquainted the People
 • that we intended to have a Meeting at our Meet-
 • ing-house, if any of them pleased to come to it,
 • to which many came, and I had a good Opportu-
 • nity to declare the Truth amongst them, and to
 • open several of our Principles to them ; after the
 • Meeting was over, I saw the Priest without
 • amongst the People, but he did not speak a
 • Word to me. That Night we went home with
 • *Benjamin Chapman, John Saul* being with me ; we
 • visited Friends in the South Parts of *Virginia* pretty
 • generally, and we had Meetings in many Places
 • where none of our Friends lived, several People
 • who were not of our Society being desirous to
 • have Meetings at their Houses, which I suppose
 • disturb'd some of their Priests, for it was thought
 • one or more of them wrote to the King's Attorney
 • to acquaint the Governour of it, and there having
 • been an old Act made against Friends in the Year
 • 1663, I believe some of the Priests did therewith
 • endeavour to frighten the People from coming to,
 • or permitting Meetings to be in their Houses,
 • which Act, when the Government of *Virginia*
 • sent it home with others to lay before the present
 • King, the same was rejected by him and made
 • void, by reason, as it is supposed, that the said
 • Act, if it had been in Force, might have been
 • of great Hurt and Damage to the King's quiet
 • and peaceable Subjects of *Virginia* ; and the

Sect. 4. Governour of *Virginia* (as it is thought) upon
 1715 to the Complaints made as aforesaid, issued out a
 1720. Proclamation, which was published in all their
 Courts in that Government, that it might be
 made known that the Law was repeal'd ; a
 Copy of the Proclamation I herewith send thee :
 Some Time before the Proclamation came out,
 I and two Friends more made the Governour a
 friendly Visit, in which he shew'd himself respect-
 ful to us. I had many Meetings in *New-Kent*
 County ; there was a Priest of that County, named
William Broady, who was an angry Man against
 Friends, he came to a Place where I had a Meet-
 ing, we had some Discourse at that Time, and we
 agreed to have a publick Dispute at the House of
 one *Thomas Jackson* on the 13th of the Third
 Month, to which People came from several Parts
 of the Country ; we disputed some Time con-
 cerning *Water-Baptism*, but after the Priest had
 spoken of it to the People, and I was about to
 answer, he went from me and gave the Sheriff a
 Warrant which he had brought with him, and bid
 him do his Office, and so went his Way ; upon
 which the Sheriff arrested me, but he was so civil
 as to give me some Time to speak to the People,
 and afterwards he had me before a Justice of the
 Peace, whose Name was *Moss*, where I waited
 some Time for the Priest ; but mine Accuser not
 appearing, the Justice dismissed me, and so the
 Priest manifested himself. I went with *Charles*
Flemming to his House that Night ; several are
 convinc'd in that County, and have set up a new
 Meeting, and built a Meeting-house, so that
 Truth hath prevailed, notwithstanding the Oppo-
 sition of such as are Strangers to it.

After I had spent some Time in those Parts, and
 had had several good Meetings, I returned to-
 wards *Maryland*, having several Meetings in the
 Northern

Northern Parts of *Virginia* ; I staid but little in Sect. 4.
Maryland, being desirous to be at the Yearly- 1715 to
 meeting at *Burlington* ; I returned by *West-river* 1720.
 and so went to *Bush-river*, where I had a Meeting
 near *Aquila Paca's*, where several have been
 convinc'd of late, and from thence I went to *Not-*
tingham, *William Duff*, a Friend of *Virginia*, being
 with me, and from thence I went to *New-garden*
 to *Thomas Lightfoot's*, who is a Friend that came
 of late Years from *Ireland* ; and from his House
 I went to *Philadelphia*, and the next Day to *Bur-*
lington, which was the first Day of the Yearly-
 meeting ; the Meeting was large, and lasted part
 of five Days ; faithful Friends were much com-
 forted in the Lord and in one another. I received
 a Letter from *Nathaniel Starbuck*, of *Nantucket*,
 dated the 17th of the Fourth Month, in which he
 gave me Account of the Death of his Mother who
 was a publick Friend, and had been a good In-
 strument on that Island of *Nantucket*, where she
 liv'd ; after this Meeting was over I went to the
 Yearly-meeting at *Choptank* on the Eastern Shore
 of *Maryland*, which was a large and good Meet-
 ing, there being great Resort of Strangers who
 did not profess to be of our Society ; when this
 Meeting was over I visited the Meetings of Friends
 on the Eastern Shore, and had several Meetings
 among them who did not profess to be of us, there
 being a great Willingness in People in several
 Places to hear the Truth declared. Then I re-
 turned to *Pensilvania*, where I spent a good Part
 of the Winter, having several large and good
 Meetings : While I was in *Pensilvania* I heard of
 the Death of our dear Friend *Joseph Glaister*, who
 was a good Instrument in the Lord's Hand, and
 will be very much missed in those Parts ; a little
 before he died, our Friend *William Hague* and his
 Wife both died, they formerly lived on *Antigua*
 Island,

Sect. 4. ^{1715 to} ^{1720.}  Island, but went to live in *North-Carolina*, and were near Neighbours to our aforesaid Friend, they were honest Friends, and the Woman had a publick Testimony, which she adorned with a good Conversation; it has been a sickly Time this last Winter in *Virginia* as well as in *North-Carolina*; I had a Letter from *Joseph Jordan*, a Friend in *Nansymund* in *Virginia*, dated the 13th of the Twelfth Month 1718, Part of which is as follows: *I may present thee with the sorrowful News of the Decease of our dear Friends Joseph Glaister, and William and Mary Hague, which is indeed a great Loss to these Parts, they are all lately dead, there is a pretty large Account of his dying Sayings, doubt not but he made a happy End, as well as the others; Gabriel Newby's Eldest Son is also dead, who was but lately married; I believe there hath not been known such a Mortality in these Parts within the Memory of the oldest Inhabitants that are now living.* Thus far he; Oh! that the Living would consider the Lord's Doings, and use all Diligence to make their Calling and Election sure before they go hence: As many good Friends have been removed of late Years, I desire that all, who are concerned for the Salvation of the Children of Men, may pray, *that the great Lord of the Harvest may raise up many faithful Labourers in their Steads*: I have heard that there are two young Men in *Virginia* that are come forth in the Ministry this last Winter, they are the before mentioned *E. Small's* Sister's Sons; may the Lord anoint many of the young Men, and sound forth through them by his Power, to the awakening of the Sons and Daughters of Men, who live in a State of Forgetfulness, that to the Day of the Lord may not come upon them as a Thief in the Night, when they are unprepared. Several of our Friends Children are pretty hopeful in *Virginia* and *Carolina*;

I staid

‘ I staid the Half-year’s Meeting at *Philadelphia*, Sect. 4.
 ‘ which was a large and comfortable Meeting, 1715 to
 ‘ where I met with our Friends *John Danson* and 1720.
 ‘ *Isaac Hadwin, Elizabeth Rawlinson* and *Lydia Lan-*
 ‘ *caster*, all together, who were come in the Service
 ‘ of Truth to visit Friends in *America*, which were
 ‘ very acceptable to Friends there; and I hope they
 ‘ will all have good Service for the Truth: Our
 ‘ Friend *Rebecca Turner*, that came over in Com-
 ‘ pany with them, was then gone with *Elizabeth*
 ‘ *Whartenby* to visit Friends in *Barbadoes*.

‘ After this Meeting was over, I visited some
 ‘ Meetings in *West Jersey*, and returned again to
 ‘ *Philadelphia*, the Lord having been near by his
 ‘ good Spirit to assist me in his Work and Service,
 ‘ from Time to Time, to my great Comfort and
 ‘ Encouragement; and having Drawings in my
 ‘ Spirit to visit Friends in *Barbadoes*, I parted with
 ‘ Friends at *Philadelphia* on the 3d of the Second
 ‘ Month 1719 in great Love, the Lord having
 ‘ nearly united my Spirit to a People in that City
 ‘ and Province, for there is a People amongst
 ‘ them who are Lovers of Truth, and are con-
 ‘ cerned for its Prosperity; may the Lord increase
 ‘ their Number. I wrote a farewell Epistle to
 ‘ Friends in *America* before I took shipping, which
 ‘ is as follows.

‘ *An EPISTLE of Farewel to FRIENDS*
 ‘ *in America.*

‘ *Dear FRIENDS,*

‘ **I**N that pure Love, in which I was drawn from
 ‘ my native Land to visit you, do I tenderly
 ‘ salute you, fervently desiring that the Lord may
 ‘ favour you with the renewed Visitation of his

Sect. 4. ' Love and Goodness, that so you may be prevailed
 1715 to ' upon to follow him in the Way of his Requirings
 1720. ' without Weariness or Fainting, for it is when
 Friends neglect to wait for the Enjoyment of that
 ' divine Life, in which the true Encouragement
 ' stands, that they grow weary and faint in their
 ' following of Christ in the strait and narrow Way,
 ' and then the Discourager prevails, and many
 ' Mountains are raised in the Way, and such are
 ' ready to discourage others, like the bad Spies ;
 ' but *Caleb* and *Joshua*, who were Men of a right
 ' Spirit, they were Encouragers of the People :
 ' And such as retain their Love and Zeal to the
 ' Lord and his Truth, and wait daily for the re-
 ' newed Visitations of that divine Life and Power
 ' by which they were first visited, are Encouragers
 ' of others to Faithfulness ; and such as do fully
 ' follow the Lord, and that manifest their Love to
 ' him by their Obedience, can say from living Ex-
 ' perience, that *there is a great Reward in keeping of*
 ' *his Commandments, beyond what Tongue or Pen can*
 ' *set forth*, and it is such who serve the Lord with
 ' Chearfulness and Delight ; and he will favour
 ' these in a peculiar manner : And *Friends*, as the
 ' Lord has greatly favoured many of you in these
 ' Wilderness Countries, I tenderly desire that you
 ' may be careful to live in a divine and holy Sense
 ' of the deep and manifold Obligations that you
 ' are under, to walk humbly before him, while you
 ' have a Being here ; and I desire that you may be
 ' careful, that *you do not touch with the unclean*
 ' *Thing in any kind*, for you find how *Ijrael* fell be-
 ' fore their Enemies when the *Babylonish Garment*
 ' and the *Wedge of Gold* were coveted after ; these
 ' Things are left upon Record for our Instruction,
 ' and that we might learn to beware of coveting
 ' after those Things that are forbidden : And I de-
 ' sire that you may live in Love and Peace one with
 ' another,

another, that so the Lord may bless you in your Sect. 4.
 Families and your Meetings ; be ye good Ex- 1715 to
 amples in all Respects, not only in just and fair 1720.
 Dealing, but in Conversation and in Spirit ; let
 the meek Spirit of the Lamb bear Rule in all your
 Hearts, and in it rule over your Children and
 Families, that so you may endeavour as much as
 in you lies to keep them within the Bounds and
 Limits of Truth in all Things. And *dear young*
People, as you desire that a Blessing may attend
 you, I tenderly desire that you may hearken to
 your Parents and Friends Council, that are ten-
 derly concerned that you may be kept from all
 evil and hurtful Things, and that you may answer
 the great End for which you have a Being here,
 that so you may be a Seed to serve the Lord in
 your Generation, and it will be matter of great
 Rejoicing to many, who are engaged in a holy
 Concern for the Prosperity of Truth, to see you
 grow in Grace and in the Fear of the Lord, that so
 you may stand up in a holy Zeal for the Lord
 against all wrong and false Liberty : And as many
 of our ancient and worthy Friends, who have been
 eminently serviceable in their Day and Generation,
 are removed, the Lord will greatly bless you if
 you succeed them in Faithfulness : And *dear*
Friends, as the Lord has greatly blest many of
 your godly Endeavours and Care upon your Chil-
 dren's Account, when you have been engaged in a
 religious Concern, that your Children might be
 kept out of evil and hurtful Things, and out of
 the vain Fashions which lead away the Mind from
 the Lord, I desire that you may continue your
 Care and good Endeavours upon their Accounts,
 and it may yet please the Lord more and more
 to bless your Endeavours ; and I would tenderly
 recommend it to you, to labour as much as you
 well can, to bring them along with you to the
 Meetings,

Sect. 4. ^{1715 to} ^{1720.} Meetings, both on the First and Week Days ; it may please the Lord, that appeared to *Samuel* when he was a Child, to reach to them in his Love ; and labour to bring them to a Sense of the manifold Obligations they are under to serve the Lord that made them, who is the Author and Fountain from whom all the Good which they receive comes ; and now *dear Friends*, as the Lord has nearly united my Spirit to many of you, I greatly desire that we may be preserved in that pure Love and Life in which our Fellowship stands, that so we may be fervently concerned for one anothers Preservation when we are outwardly far separated : So, with Desires that the Lord may so keep you by his divine Power unto the End and winding up of your Time here, that you may have the Returns of Peace, and an Inheritance amongst the Sanctified in Christ, I remain

‘ *Your loving Friend,*

Philadelphia, the 2d of the
Second Month 1719.

‘ BENJ. HOLME.

‘ On the 4th of the Second Month 1719 I went from *Chester* on board a Sloop bound for *Barbadoes*, where through the Favour of Providence we arrived on the 8th of the Third Month, and met with a kind Reception from Friends there ; I am glad that the Lord hath a People on that Island, who are concerned for his Name and Truth ; there is a young Man that was some Time at a College at *Oxford*, who has come to join with Friends and Truth of late Years, and is come forth in the Ministry, and I hope he will be serviceable on that Island ; I and *Joseph Gamble* and *Onion Williams* made the Governour a Visit, and I let him know, that I was glad to hear he had
‘ been

‘ been so favourable to our Friends, that as far Sect. 4.
 ‘ as I had understood, they had been exposed to 1715 to
 ‘ little or no Sufferings of late ; he said, *We might* 1720.
 ‘ *thank the King for that* ; but I said, *We also ac-*
 ‘ *knowledged his Kindness and Respect* ; after some
 ‘ farther Discourse with him, we took our Leaves
 ‘ of him : I wrote him a Letter before I left the
 ‘ Island, wherein I acknowledged his Lenity and
 ‘ Tendernefs to our Friends ; for some of our
 ‘ Friends formerly have undergone great Sufferings
 ‘ on that Island for their refusing to bear Arms,
 ‘ and for not paying to maintain the Priests.

‘ After I had staid about a Month there, and had
 ‘ Meetings in several Parts of the Island, to some
 ‘ of which divers People that were not of our Per-
 ‘ swasion came, on the 9th of the Fourth Month
 ‘ I parted with Friends there, in the same Love I
 ‘ was drawn to visit them, and went on board a
 ‘ Sloop bound for *Antigua*, where I arrived on the
 ‘ 12th of the same Month at a Place called *Wil-*
 ‘ *loughby-bay*, and that Night I went to our Friend
 ‘ *Joseph Frenche’s*, where I met with a kind Recep-
 ‘ tion ; I staid about eleven Days there, and was at
 ‘ several Meetings.

‘ On the 23d an Opportunity presenting, I went
 ‘ to the Island of *Anguilla*, where I arrived the next
 ‘ Day ; I staid there till the 4th of the next Month,
 ‘ in which Time I had several good Meetings ; I met
 ‘ with a kind Reception from the Governour and
 ‘ several of the People there ; our Friends *Thomas*
 ‘ *Chalkley* and *Richard Gove* had formerly been on
 ‘ that Island, and I believe their Visit was of good
 ‘ Service ; I also went to the Island of *Nevis*, and that
 ‘ called *St. Christopher’s*, on both which I had several
 ‘ Meetings : From *Christopher’s* I returned hither,
 ‘ where I have been somewhat above two Weeks ;
 ‘ I have made the General of this and the other
 ‘ *Leeward Islands* a friendly Visit, which he took
 ‘ kindly ;

Sect. 4. ' kindly ; from hence I have Thoughts to go for
 1715 to ' *Jamaica* ; if it be the Lord's Will to preserve
 1720. ' and bring me again to my native Country, I shall
 ~~~~~ ' be very glad to see thee and many others that I  
 ' love and esteem, because of your Love to the  
 ' Truth ; so with Desires that the Lord may pre-  
 ' serve thee and all them, that he has mercifully  
 ' visited, in a holy Sense of his great Love and  
 ' Goodness every way extended, that you may live  
 ' to his Praise and Glory while you have a Being  
 ' here, I remain with true Love to thee and  
 ' Friends,


' *Thy loving Friend,*

*Antigua, the 20th of the  
 Sixth Month 1719.*

' BENJ. HOLME.'

Having spent some Time with Friends on the Island of *Antigua*, an Opportunity presenting to go for *Jamaica*, where I had Drawings to go, I took Leave of Friends there on the 29th of the Sixth Month 1719, and the same Day we set sail, and on the 6th of the Seventh Month through the Lord's good Providence we arrived at *Kingston* in *Jamaica*, where I was kindly received by *John Griffith's*, at whose House I lodged ; I staid near three Months on the Island, in which Time I had several good Meetings, to which divers People of other Societies resorted, who shewed a great deal of Sobriety at such Times. I made the Governour a Visit, and I acknowledged his Kindness to our Friends there ; he shewed himself friendly to me, and said, *He hoped they would be peaceable* ; no Friend having been to visit Friends there for several Years, a Visit was very acceptable to them : On the 6th of the Tenth Month following I parted with Friends there in great Love, and having Drawings for *South-Carolina*, I went on board a Sloop which

was

was bound thither, and on the 2d Day of the Sect. 4.  
 Eleventh Month I arrived at *Charles-town* in that 1715 to  
 Province, where there is a little Meeting kept ; I 1720.  
 had several Meetings there, and also in the Country,   
 to which divers tender People resorted. After I  
 had staid about two Months in that Province, I  
 took shipping for *Europe* on the 5th of the First  
 Month, and on the 16th of the Second Month  
 1720, through the Lord's Favour, we arrived at  
*Kingsale* in *Ireland*, and the next Day I got to their  
 Meeting at *Cork*, in which the Power and Love of  
 God was extended to our mutual Comfort ; I visited  
 several Meetings in the Country, and was at their  
 Half-year's Meeting at *Dublin* in the Third Month,  
 which was a large and good Meeting, the Power  
 and Presence of the Lord being manifested therein  
 to the great Encouragement of his People.

On the 25th of the same Month I went on board  
 the Packet in order to go for *Hollyhead*, and on  
 the 27th we set sail, and on the 29th arrived there,  
 several other Friends being in Company with me,  
 who were going to the Yearly-meeting at *London* :  
 Soon after we landed we got Horses and went from  
 thence to *Chester*, and on the 4th of the Fourth  
 Month we came to *London*, and were at the Yearly-  
 meeting there, to our great Satisfaction and Com-  
 fort ; I desire that all Friends may be encouraged  
 to answer the Lord's Requirings in all Things, for  
 there is *great Reward and Peace in doing of his Will*,  
 so that many are thankful beyond what they can  
 express, that they have been willing to serve him.  
 And if this short Account of the Lord's Goodness  
 and Mercy extended to me, may be a Means to  
 encourage others to Faithfulness, it will very much  
 answer my Desire.

It is remarkable that after the Dispute at *Newberry*  
 was over, (as mention'd in pag. 19.) I think they  
 appointed a Day to be set apart in several Towns  
 about,

Sect. 4. about, to pray against *the Prevailing of Quakerism* ;  
 1715 10 but Truth has prevailed, and I hope it will yet  
 1720. more and more prevail : *Jonathan Tyler* had good  
 Service in *New-England*, many were convinced and  
 turned to the Lord by his Ministry. I have received  
 two Letters from the Island of *Anguilla* since I came  
 to *England*, which give Account, that they have  
 begun to keep a little Meeting there : I have also  
 received a Letter from *Joseph Gamble* of *Barbadoes*,  
 dated the 28th of the First Month, in which he  
 signifies, that our Friends *John Salkeld* and *John*  
*Cadwalader* had been to visit them, and that some  
 were convinc'd there of late, that seem'd tender.  
 While I was on the main Land of *America*, our  
 Friends *Richard Johns* of *Maryland*, and *Ellis Pugh*,  
 who was a *Welchman*, and liv'd in *Pensilvania*, both  
 died ; the first was a Man of good Repute in his  
 Country, and bore a good Testimony for the  
 Truth ; and the latter was also a very serviceable  
 Man and a good Minister, and many of the *Welch*  
 People were convinc'd and turn'd to the Lord by  
 his Ministry. Although it has pleas'd the Lord to  
 remove many who were faithful Labourers in their  
 Generation, both in this and those Countries, I am  
 very thankful that there is many young People  
 inwardly prevail'd upon by the Power of divine  
 Love, who, I hope, will be faithful Witness'es for  
 the Lord in their Day.

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 Sect. 5.  
 1720 to  
 1723.
 

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## SECTION V.

*Giving an Account of my Travels after I return'd  
 from America, till 1723.*

**A**FTER the Yearly-meeting in 1720 was over, I returned into the North in Company with *John Richardson*, and in the latter End of the Fourth Month I got to *York*, and was at the Yearly-meeting there, which was greatly to my Satisfaction, being glad to see Friends who were come from several Parts of the County: I staid but little at *York* before I went into *Cumberland*, and several other of the Northern Counties, being greatly comforted amongst Friends in several Places that I had formerly visited.

In the First Month 1721 I went from *York*, and was at the Yearly-meeting in *Wales*, which was held at *Dologethly* in *Merionethsbire*; there was a great Concourse of People, and Friends had a good Opportunity to declare the Truth amongst them: After this Meeting was over, I visited Friends in *Radnorshire* and *Pembrooksbire*, and so returned through *Monmouthsbire* to the Yearly-meeting at *Bristol*, which was a good and comfortable Meeting, the Power and Love of God being manifested therein to the confirming of his Heritage and People. I went from thence to the Yearly-meeting at *London*, having several Meetings in *Wiltshire* and other Places before I came there; the Lord was graciously pleased to favour Friends in this Yearly-meeting with the Renewings of that divine Life and Power, which is the Crown and Glory of our Meetings.

Soon

Sect. 5. Soon after the Yearly-meeting was over, our  
 1720 to Friend *Edward Dykes*, of *Edmundsbury* in *Suffolk*,  
 1723. died, and I went from *London* to his Burial, where  
 there was a great Appearance of People, amongst  
 whom I had a good Opportunity to declare the  
 Truth. I went to the Yearly-meeting at *Colchester*  
 which was soon after, and from thence to the  
 Yearly-meeting at *Woodbridge*, and from thence to  
 the Yearly-meeting at *Norwich*, all which were large  
 and comfortable Meetings : I visited Friends in  
 several of the Southern Counties, and in the Winter  
 I staid some Time in and about *London*. Friends  
 from the several Counties came up in the ninth  
 Month or thenabouts, to be assisting to Friends  
 there, in soliciting the Parliament to have the  
*Solemn Affirmation* made more easy to Friends in  
 general, which was obtained to their great Satis-  
 faction : Soon after this was obtained, I having  
 Drawings to visit Friends in the West, I went from  
*London*, and visited Friends in several of the Western  
 Counties as far as *Cornwal*, and returned from thence  
 by Way of *Bristol*, and came to the Yearly-meeting  
 at *London* in 1722, in which that divine Power, by  
 which Friends were first gathered to be a People,  
 was richly manifested.

I went from *London* to the Yearly-meetings at  
*Colchester* and *Woodbridge*, both which were large  
 and good Meetings : In the Fifth Month I went into  
 the North, and our good Friend *Thomas Raylton*  
 being at *Sedbergh* on a Visit, I went with him over  
*Staine-moor*, and kept him Company to *York* ; and  
 he being but in a bad State of Health, I went with  
 him from *York* to *London* : Although he travelled  
 sometimes in great Pain, and under much Weak-  
 ness, yet he had very good Service, and his Visit  
 was very acceptable to Friends : He was a Man of  
 great Sincerity, and the Lord's Power did often  
 very much attend his Ministry, which made it very  
 comfortable

comfortable and edifying : I ask'd him one Day as we were riding together, when he was pretty much afflicted with Pain, *How he did?* He said, *Full of Pain, but full of Peace, for the Lord was very good to him under his Affliction.*

I staid about two Weeks in and about London visiting Friends, and then I went Westward as far as the *Land's-end* Meeting in *Cornwal*, and so returned through *Devonshire* and *Somersetshire* to *Bristol*, having Meetings in several Places amongst other People : I went from *Bristol* to the Yearly-meeting which was held this Year at *West-Chester* for the Northern Counties, which was a large and good Meeting : And from thence I went to the Yearly-meeting in *Wales*, which was held at *Presteign*, where there was great Resort of other People, amongst whom Friends had a good Opportunity to declare the Truth, and open the Doctrine of the Kingdom : I staid and had a few Meetings in *Wales*, and went from thence by Way of *Worcester* into *Yorkshire*, having several Meetings in my Way thither : I went from *York* on the 19th of the Third Month 1723, in order to be at the Yearly-meeting at *London*, which began on the 3d of the Fourth Month, and ended the 10th of the same.

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S E C T I O N VI.

*Giving an Account of my Travels in Holland, &c.*  
*in 1723.*

**A**fter the Yearly-meeting was over, having some Drawings to visit Friends in *Holland*, I went by Way of *Colchester* to *Harwich*, and on the 19th of the Fourth Month 1723, I went on board the

Sect. 6. the Packet-boat there, and the next Day we landed  
 1723 to at *Helvoet Sluyce* in *Holland*; I went from thence to  
 1724. *Rotterdam* and *Amsterdam*, and after I had visited  
 Friends there, I went to visit Friends in *North-Holland*; although there are but few Friends there, yet there is a tender People in those Parts that the Lord is at work in, by his Power, to bring them more near to himself: From thence I went into *Friesland*, and our aged Friend *Jacob Clause* kept me Company, and interpreted for me till I came to *Harlingen*, and here my Friend *Peter Lenders* met me, and kept me Company till I came to *Frederickstadt*, where there are a few Friends that keep a Meeting. After I had staid several Days with them, and had some good Opportunities with them, and several of the Town's People who came to our Meetings to hear the Truth declared, I and my Interpreter *Peter Lenders* went from thence to *Hamburg*; and after we had a Meeting near *Altena*, we took shipping there in a small Vessel that was bound for *Amsterdam*; we went on board on the 10th of the Sixth Month, and on the 15th we arrived at *Amsterdam*: After I had staid a little while there, I went for *West-Friesland*, having with me *Henry Johnson*, a Friend of *North-Holland*, for my Interpreter; we had several Meetings amongst the Professors there, and in some Places where I suppose none of our Friends had ever had any before; the *Baptists* in several Places let us have their Meeting-houses to meet in, and several of their Teachers came to Meetings to hear the Truth declared, who shewed themselves very friendly and respectful to us. There is a tender well-minded People in that Province that are called *Menonists* or *Baptists*, who refuse to Fight, and also to Swear upon any Account, and the *States* have so far favour'd them, that their Words pass in case of *Evidence* instead of an Oath; only the Law provides, that if any of them give  
 false



false Evidence upon their Word, that they shall Sect. 6.  
 suffer as if they were guilty of Perjury. I return'd 1723 10  
 with my Interpreter for *North-Holland*, and from 1724.  
 thence I went to *Amsterdam*, where I made some  
 stay, in which Time I wrote a small Book which I  
 called, *A serious Call to all People, to turn to the*  
*Spirit of Christ in themselves, &c.* Which was  
 printed in the *Dutch Language*. From *Amsterdam* I  
 went to *Leyden*, and so to *Rotterdam*, where I staid  
 a few Days.

On the 28th of the Eighth Month I went on board  
 the Packet-boat at *Helvoetsluyce*, and on the 30th  
 we arrived at *Harwich*: I have great Cause to be  
 thankful to the Lord for his Goodness and Mercy,  
 and manifold Preservations extended both by Sea  
 and Land.

I went from *Harwich* to *Colchester* and *London*; I  
 staid in and about the City, and had several good  
 Meetings there: After I left the City I went into  
*Hertfordshire* and *Essex*, *Suffolk* and *Norfolk*, and so  
 return'd through some Part of *Huntingtonshire* and  
*Cambridgeshire* to the Yearly-meeting at *London*  
 in 1724, having had many good Meetings both  
 amongst Friends and other People; for I was often  
 drawn forth to have Meetings amongst People that  
 were not of our Society. After the Yearly-meeting  
 was over I return'd to *York*, and was at the Yearly-  
 meeting there. In the Fifth and Sixth Months I  
 visited Friends in several Parts of the North.

Sect. 7.

1724 to

1727.



## SECTION VII.

*Giving an Account of my Visit in Ireland from  
the Year 1724 to 1727.*

**H**AVING had Drawings for some Time to visit Friends in the Nation of *Ireland*, I set forward from *York* on the 28th of the Seventh Month 1724, where I parted with Friends in great Love (this being the Place of my Settlement when I was at Home.) After I had been near twelve Months in *Ireland*, I wrote a Letter to *Daniel Bell*, of *Tottenbam* near *London*, in which I gave him some Account of my Travels ; a Copy of which is as follows, *viz.*

‘ *Dear Friend DANIEL BELL,*

‘ **I** Hereby kindly salute thee and thy Wife, and  
 ‘ Friends in your Parts, with Desires that Truth  
 ‘ may prevail amongst you and them, whom the  
 ‘ Lord has mercifully visited every where ; I had  
 ‘ Drawings in my Spirit for some Time to visit  
 ‘ Friends in this Kingdom, I came from *York* on the  
 ‘ 28th of the Seventh Month 1724, and travelled  
 ‘ through some Parts of *Lancashire* and *Cheshire*, and  
 ‘ to *Holyhead* in *Wales*, having several Meetings in  
 ‘ my Way ; I got there on the 2d of the Ninth  
 ‘ Month, and on the 3d I went on shipboard, and  
 ‘ the next Day, through the Lord’s good Provi-  
 ‘ dence, I landed at *Dublin*, where I staid till the  
 ‘ National Meeting was over, which began on the  
 ‘ 8th, and held three Days, in which the Power and  
 ‘ Love of God was eminently manifested, and the  
 ‘ Affairs of the Church were managed in great  
 ‘ Love

' Love and Peace. The Care of Friends in this Sect. 7.  
 ' Country, as well as in many other Places, for the 1724 10  
 ' Poor, and Widows, and Fatherless, is very com- 1727.  
 ' mendable: Since I came over I have visited several  
 ' Parts of the Nation, and there is a great Willing-  
 ' ness in many People that are not of our Society, to  
 ' come to our Meetings to hear the Truth declared,  
 ' and many do confess to the Truth of our Doc-  
 ' trine; and although abundance of People are  
 ' Strangers to the Benefit of waiting in Silence, it is  
 ' to be hoped that the Lord, in his own Time, will  
 ' bring many to experience the Benefit thereof in  
 ' themselves; for I know a Bishop of the Church of  
 ' England in this Kingdom, who I was told should  
 ' say, that *Silent Worship, or worshipping in Silence,*  
 ' *was the Height of Worship.*

' The *Presbyterians* in several Parts of the North  
 ' of this Kingdom are very much divided amongst  
 ' themselves, about the *Westminster* Confession of  
 ' Faith; some of their Teachers refuse to subscribe  
 ' it; they that refuse to subscribe it, are called by  
 ' many *New Light Men*: I could wish that it  
 ' might please God to open the Understandings  
 ' of all those who go under the Name of *Presbyte-*  
 ' *rians*, that they might see how unjustifiable several  
 ' Parts of that Confession of Faith are, as for In-  
 ' stance where they say, (Pag. 34, Chap. iii.) *God*  
 ' *from all Eternity, by the most wise and holy Counsel*  
 ' *of his own Will, freely and unchangeably ordain*  
 ' *whatsoever comes to pass, yet so, as thereby neither is*  
 ' *God the Author of Sin, nor is Violence offered to the*  
 ' *Will of the Creatures, nor is the Liberty or Contin-*  
 ' *gency of second Causes taken away, but rather esta-*  
 ' *blished*; which is contrary to what we read in the  
 ' viith of *Jeremiab*, Verse 31st. And they say  
 ' further in that Confession, that *by the Decree of*  
 ' *God, for the Manifestation of his Glory, some Men*  
 ' *and Angels are predestinated unto everlasting Life,*

Sect. 7. ' and others fore-ordained to everlasting Death ; and  
 1724 to ' these Angels and Men, thus predestinated and fore-  
 1727. ' ordained, are particularly and unchangeably designed,  
 ' and their Number is so certain and definite, that it  
 ' cannot be either increased or diminished ; and this  
 ' without any Foresight of Faith or good Works in either  
 ' of them, or any other Thing in the Creature, as Con-  
 ' ditions or Causes moving him thereunto, and all to  
 ' the Praise of his glorious Grace, pag. 36 and 37.  
 ' How strangely doth these Assertions contradict  
 ' what the Apostle Peter saith, *Acts* x. 34, 35. for  
 ' if what they say were true, God were a Respēcter  
 ' of Persons to a great Degree ; and the Apostle  
 ' Paul saith, that it is the Will of God that all Men  
 ' should be saved. 1st Epistle to Timothy, Chap. ii.  
 ' Ver. 1. to 4. I should be glad they might come  
 ' to be sensible of the great Love of God, in sending  
 ' his Son the Lord Jesus Christ to taste Death for  
 ' every Man, Heb. ii. 9. and to be a Propitiation  
 ' for the Sins of the whole World, 1 John ii. 2. If  
 ' God had before decreed the Destruction of *Jerusa-*  
 ' *salem*, why did he send his Servants to them, in  
 ' order that they might be gathered ? And what  
 ' would they make of our Saviour's weeping over  
 ' them, if they were before predestinated to perish ?  
 ' If we consider the Kindness of God in opening  
 ' our Understandings, and bringing us to be sensible  
 ' of his Love and Mercy, which is extended to  
 ' Mankind universally, it ought very much to  
 ' humble us.

' Here is a concerned People amongst Friends in  
 ' this Country that Truth and Righteousness may  
 ' prevail in the Earth, and that they who profess  
 ' to be of our Society may live agreeable to their  
 ' holy Profession, that so they may adorn the Doc-  
 ' trine of Christ by their good Conversations, and  
 ' fair and just Dealing.

‘ And as the King and Parliament have been so Sect. 7.  
 ‘ favourable, as to allow our *Solemn Affirmation* to 1724 10  
 ‘ pass here as well as in *England*, in case of Evi- 1727.  
 ‘ dence, instead of an Oath, there is great Care  
 ‘ taken by Friends here, as well as in *England*, that  
 ‘ none under our Profession be found faulty in their  
 ‘ Evidence, that so we may deserve the Favour  
 ‘ and Indulgence which the Government has granted  
 ‘ us; and there is such Care taken, that none who  
 ‘ profess to be of our Society use any clandestine  
 ‘ Ways of Dealing by running Goods, or making  
 ‘ false Entries, whereby the King is defrauded and  
 ‘ the fair Trader hurt, that I think Friends in ge-  
 ‘ neral are in very good Credit in the Custom-  
 ‘ houses here: It would look very ill, and be very  
 ‘ ungrateful in us, when the King and Government  
 ‘ have shewed so much Lenity and Tendernefs to-  
 ‘ wards us, if any under our Profession should offer  
 ‘ to defraud them of their Dues. And it ought to  
 ‘ be remembred that our Saviour saith, *Render to*  
 ‘ *Cæsar the Things that are his, and unto God the*  
 ‘ *Things that are his.*

‘ Many very considerable Men in this Country,  
 ‘ that have great Quantities of Land to set, do  
 ‘ very much covet to have Friends for their Te-  
 ‘ nants; for many of our Friends have been so dili-  
 ‘ gent and industrious, and have made such fine  
 ‘ Improvements upon the Farms that they have  
 ‘ taken, and have also been so punctual in paying  
 ‘ their Rents, that they are very much respected by  
 ‘ their Landlords.

‘ And many Friends in this Kingdom, that are  
 ‘ very considerable Traders, by their fair and just  
 ‘ Dealing have gained great Reputation in the  
 ‘ Minds of many that are not of our Society: And  
 ‘ if all those that are called *Christians*, did but take  
 ‘ heed to the Spirit of Christ in themselves, it would  
 ‘ lead them to do unto all People as they would

Sect. 7. ' have others do unto them : Many by their fair  
 1724 to ' and just Dealing have got abundantly the more  
 1727. ' Trade, so that some from small Beginnings have  
 ~~~~~ ' got very considerable Estates, which have been  
 ' very much owing to their fair and just Dealing,
 ' and through being careful to perform their Pro-
 ' mises and Bargains ; but some that have had very
 ' considerable to begin the World with, have
 ' launched out so far beyond their Stocks, that they
 ' have failed in keeping their Words and Promises,
 ' and so have greatly stained their Credit ; and
 ' several by such Doings, have come to Ruin. But
 ' there is great Care amongst Friends here, to advise
 ' against such Doings, that so none may suffer, nor
 ' any Reproach be brought on our holy Profession
 ' by such unwarrantable Practices ; and I believe,
 ' that by the Care and good Endeavours of Friends,
 ' many have been helped in that and other Re-
 ' spects ; for in several Places there are approved
 ' Elders appointed by the particular or Monthly-
 ' meetings, to visit the Families of Friends in the
 ' Love and Wisdom of God, and after a Time of
 ' silent waiting upon the Lord for Wisdom and
 ' Council from him, the Friends so appointed do
 ' give such Council as they think proper to those
 ' they visit, *first*, That they be careful to be found
 ' in the Discharge of that great Duty that they owe
 ' to Almighty God, and to one another, and to
 ' their Children and Servants, and that they be
 ' careful to be good Examples in attending religious
 ' Meetings for the Worship of God, and that they
 ' may, as much as they well can, give their Chil-
 ' dren and Servants Leave to go to such Meetings
 ' both on First and Week-days, and when they are
 ' met, to endeavour as much as may be to have
 ' their Minds truly staid upon God, that so they
 ' may worship him acceptably ; and that Parents
 ' keep their Authority over their Children, and
 ' keep

‘ keep them in due Subjection ; for too much Sect. 7.
 ‘ Indulgence hath been a great Hurt to many Chil- 1724 10
 ‘ dren ; it is good to train up Children in the Way 1727.
 ‘ that they should walk, while they are young, and
 ‘ it is great Prudence for Parents to watch carefully
 ‘ over them, and keep them out of such Company
 ‘ as may be likely to corrupt them, and also to keep
 ‘ them out of all vain Fashions that may lead away
 ‘ their Minds from the Lord ; for although many
 ‘ may be ready to say, *What signifies the Child’s*
 ‘ *having this Thing or the other* (that it may be is
 ‘ really needless and superfluous) *in Apparel* ; if it
 ‘ is trained up in such Things, it may grow to love
 ‘ and delight in them : Many of our pious Friends,
 ‘ by their Care and good Endeavours, have been
 ‘ greatly instrumental to preserve their Children
 ‘ from wrong Things, and in such family Visits as
 ‘ before mentioned ; as on the one hand, Friends
 ‘ do frequently advise Parents and Masters to be
 ‘ good Examples in all Respects to their Children
 ‘ and Servants, so on the other hand they do fre-
 ‘ quently advise Children to be dutiful to their
 ‘ Parents as they ought to be, and that Servants
 ‘ discharge an honest Mind to their Masters, and
 ‘ that they be obliging, and behave themselves as
 ‘ becomes their holy Profession : And I believe such
 ‘ tender Visits in the Love of God have been of
 ‘ great Service to many.

‘ There are many hopeful young People growing
 ‘ up in this Country, and several of late Years have
 ‘ had their Mouths opened to bear Testimony to
 ‘ the Power and Efficacy of the Truth : Although
 ‘ many valuable Friends in this Country, that were
 ‘ good Instruments in their Generation, have been
 ‘ removed by Death of late Years, I am thankful
 ‘ that the Lord has a People here that are concern-
 ‘ ed for his Honour, and that they that profess the

Sect. 7. 6 Truth with us, may live agreeable to their holy
 1724 10 6 Profession.

1727.

6 And as Pride has very much prevailed amongst
 6 abundance of the Professors of *Christianity*, there
 6 is a religious Concern upon many of our Friends
 6 here, that it may not prevail amongst them, and
 6 many have and do deny themselves of the Extra-
 6 vagancies that are gone into, both in Apparel and
 6 the Furniture of their Houses, and many of our
 6 Friends in this Country that are under good Cir-
 6 cumstances in the World, are very much to be
 6 commended for their Self-denial in these Respects.
 6 And as it has often happen'd where People have
 6 died without *Will*, that very ill Effects have fol-
 6 lowed their not taken Care to settle their Affairs
 6 while living, there is great Care amongst Friends
 6 here, to advise one another to settle their Af-
 6 fairs by *Will* or otherwise in Time of Health, to
 6 prevent Discord and Misunderstanding that has
 6 often happen'd for want of such prudent Care ;
 6 and there is also great Care taken, that when a
 6 Friend dies, that they that are left in Trust dis-
 6 charge their Trust, that so the Mind of the De-
 6 ceased may be answered. I think, if many that
 6 are not of our Society knew the Care that Friends
 6 in many Places take in their Meetings upon these
 6 Accounts, and for the Poor, it would be a great
 6 Reputation to us : As the Lord has greatly blest
 6 many of his People in many Respects, I desire
 6 that they may live in a thankful Sense of his
 6 Kindness, every way extended unto them, that so
 6 they may live to shew forth his Praise and
 6 Glory.

6 Give my Love to Friends in *London*, as thou
 6 hast Opportunity and Freedom ; as the Lord has
 6 been graciously pleased to spare the People in that
 6 great City, and in these Kingdoms, as he has done,
 6 I greatly desire that his Long-suffering and For-
 6 bearing

'bearance might have that Effect upon many Thou- Sect. 7.
 'sands of the People, to lead them to Repentance 1724 10
 'and Amendment of Life; but if after such great Fa- 1727.
 'vour and Mercy extended, they should still persist
 'and go on in those Things that are displeasing to
 'the Lord, how just may it be with him to lay his
 'Hand in Judgment upon them: May many of
 'the Lord's faithful People seek to him, that he
 'may be graciously pleased to lengthen the Day of
 'his gracious Visitation to the Nations, that so
 'many that have been like Sheep going astray,
 'may return to the Shepherd and Bishop of Souls,
 'is my sincere Desire. So with true Love to thee,
 'and Friends that love the Truth in Sincerity, I
 'remain

' Thy loving Friend,

' BENJ. HOLME.'

Ballytore, the 5th of the
Ninth Month 1725.

I staid in *Ireland* near eighteen Months after the Date of the aforesaid Letter, in which Time I visited many Parts of the Nation over again, and had Meetings in divers Places where I suppose none of our Friends had ever had any before; although many Friends have taken great Pains to spread the Truth in that Country.

When I was at *Waterford* I went to make the Bishop there a friendly Visit, which he took kindly, and shew'd himself very friendly and respectful: Also when I was at *Lisna Garvey*, I went to visit the Bishop of *Down and Connor*, who also took my Visit kindly, and was very respectful: When our Friends in *Ireland* solicited the Government there to have the *Affirmation* made generally easy, he said in the House of Lords, as I was inform'd, that *The Quakers had a great deal to say from the 5th of Mat- thew, for their refusing to Swear*; and farther, that he
was

Sect. 7. *was for the Bill passing in our Favour*; which did
 1724 to pass that Sessions in Favour of Friends, which gave
 1727. great Satisfaction to Friends in general.

Although I met with great Civility from many People in the Kingdom, yet in some Places, some of the Priests were angry, and gave us some Disturbance; when I was at *Ennis*, which is the County Town for the County of *Clare*, we had appointed a Meeting at our Inn, but abundance of People crowding in, and the Room being but small, we drew out, and thought to have kept the Meeting in an open Place without Doors, but soon after I stood up to speak, the Parson, whose Name was *Upton*, (and he being in the Commission of the Peace) came and commanded the Constable to take me down; but the Constable being backward to lay Hands on me, the Parson insisting upon his taking me away, he at last took hold of me, and I went with him to the Parson's House, which was hard by; and when we were before him, for several Friends went along with me, he said, that *If we would promise to have no more Meetings in the Town he would set us at Liberty*; but we signified, that we were not willing to come under any such Obligation; so after some Time he dismiss us; and abundance of People waiting without, we drew into an open Place some Distance off, where I had an Opportunity to declare the Truth to the People; and the next Morning we had a Meeting in our Inn, to which several of the Neighbours in the Town came: Before we left the Town the Constable came to us, and desired our Excuse for what he had done to us, for he seem'd to be concern'd for it.

I had many Meetings amongst the *Presbyterians* in the North, at a Place call'd *Letterkenny*, where I had been at a Meeting; and coming to the Town again some few Days after, in order to lodge there, after we had been a little while at our Inn, the
 Parson,

Parson, whose Name was *William Span*, came there, Sect. 7. and he being in the Commission of the Peace, he ^{1724 to} sent for us to come before him ; he ask'd me if ^{1727.} *I had any Letter of Recommendation from my Friends ;* and I shew'd him a Certificate from my Friends where I liv'd ; but notwithstanding my Certificate, he said, that *he would commit us, without we would take the Declaration of Fidelity to the King ; John Sharplefs*, a Friend of *Edenderry Meeting*, was along with me, and *James Burne*, that lives near *Bally-Murrey*, were both with me in that Country, but *James Burne* having some Relations near that Town, he went from us that Night to lodge with one of them, so that he was not with us when the Parson sent for *John Sharplefs* and me to come before him ; he tender'd us the Declaration of Fidelity made in the sixth Year of the Reign of Queen *Anne*, which saith, that *You shall defend to the utmost of your Power ;* I signified, that we were very free to promise to be true and faithful to the King, but we were not free to promise to defend him to the utmost of our Power, because that might be construed, that we should take up Arms to fight if required, which we could not promise to do ; he being angry, wrote two *Mittimusses*, one for *John Sharplefs*, and another for me, but the Constable and the Landlord of the Inn where we were, perswaded him to let us stay a Day or two at our Inn before he sent us to the County Goal, which was at *Lifford*, about ten Miles from *Letterkenney*, so that we were Prisoners at our Inn. The next Morning *Jame Burne* came to us, and I wrote a Letter to the Bishop of *Rapho*, to let him know how we were committed, I sent *James Burne* with it to him, and also gave him my Certificate to shew to the Bishop : After *James Burne* had been with him and shew'd him my Letter and Certificate, he wrote to the Parson ; and soon after he receiv'd the Bishop's Letter,

Sect. 7. Letter, he sent for us and set us at Liberty, upon
 1724 to our taking the Declaration of Fidelity which was
 1727. made in the second Year of the Reign of King
George the First, in which the Words (*you shall defend to the utmost of your Power*) are left out.*

After we were set at Liberty, I with *Jacob Marshall* and *Joshua March*, who were come from *Charlemount-side* to keep me Company, and give Liberty for the other Friends who had been with me some Time to return to their Families, (for in those Parts there are few or none of our Friends) we went to *Castlesfn* and *Strabain*, and *Newtown*, *Limavadey*, and *Londonderry*, and so by *Duncladey*, till we came to *Charlemount*, having had many good Opportunities amongst the People in many Parts of that Province, to declare the Truth and open our Principles to them.

I went by way of *Cootbill*, and *Old-Castle*, and *Limerick*, to *Cork*, and after I had made some stay amongst Friends there, I return'd thro' some Part of the County of *Tipperary*, and to the Half-year's Meeting at *Dublin*, which began on the 8th of the Ninth Month 1726, and held part of three Days, in which a mighty Concern appeared to be on the Minds of many Friends for the Honour of Truth, and that such as profess to be of our Society might keep within the Bounds of Truth in their Trading, and Dealing, and Living, that so no Reproach may be brought upon our holy Profession through the failing of any to keep their Words or Promises, and to pay their just Debts in due Time; it was a good Meeting, and the Power of Truth attended Friends therein to their Comfort and Edification; I staid some Time after the Meeting was over in and about the

* When I was in *Ireland* in the Year 1713, I was put in Prison at *Longford* by *Benjamin Span*, who was Father to *William Span* of *Letterkenney*.

the City, and we had Meetings in several Places amongst People who were not of our Society. Sect. 7.

After some Time I went into the Counties of *Katherlough* and *Wexford*, and so to *Waterford* and *Clonmel*, and from thence to a Place call'd *Thurlifs*, where I had appointed a Meeting ; but, as we had Reason to believe the Parson of the Town, whose Name was *Walter Thomas*, sent for the Kettle-drums and Trumpeters to come and beat and found in the Time of our Meeting, which gave us great Disturbance, I wrote a Letter to him, (to which *Solomon Watson*, who was present there with me, made considerable Additions) and sent it to him, which is as follows.

1724 to

1727.

‘ Friend WALTER THOMAS,

‘ I and my Friends came in Love to visit the
 ‘ People at *Thurlifs*, and to preach the Gospel
 ‘ of *Christ* amongst them, and to persuade them to
 ‘ leave their Vanities and turn to the *Grace of God*,
 ‘ which the Apostle saith in the second Chapter of
 ‘ *Titus*, bath appeared to all Men, teaching us, that
 ‘ denying Ungodliness and worldly Lusts, we should
 ‘ live soberly, righteously and godly in this present
 ‘ World, looking for that blessed Hope, and the glo-
 ‘ rious Appearing of the great God, and our Saviour
 ‘ *Jesus Christ*, who gave himself for us, that he might
 ‘ redeem us from all Iniquity, and purify unto himself
 ‘ a peculiar People, zealous of good Works. And the
 ‘ beloved Disciple *John*, in his first Epistle, Chap. ii.
 ‘ Ver. 27. saith to the Believers, *But the Anointing*
 ‘ *which ye have received of him, abideth in you, and*
 ‘ *you need not that any Man teach you, but as the*
 ‘ *same Anointing teacheth you of all Things, and is*
 ‘ *Truth, and is no Lye ; and even as it hath taught*
 ‘ *you, ye shall abide in him.* We desire that the
 ‘ Sons and Daughters of Men may come to this
 ‘ divine

Sect. 7. ' divine Teacher, and wait for his Teachings :
 1724 to ' It is this Teacher that the Ministers of Christ
 1727. ' endeavour to direct Men to in themselves ; the
 ' Apostle writing to the *Hebrews*, Chap. viii. Ver.
 ' 9, 10, 11. repeating the Prophecies of the Pro-
 ' phet *Jeremiah*, saith, *Behold the Days come (saith*
 ' *the Lord) when I will make a new Covenant with*
 ' *the House of Israel, and with the House of Judah,*
 ' *not according to the Covenant that I made with their*
 ' *Fathers, for this is the Covenant I will make with*
 ' *the House of Israel ; after those Days (saith the*
 ' *Lord) I will put my Laws into their Minds, and*
 ' *write them in their Hearts, and I will be to them a*
 ' *God, and they shall be to me a People, and they*
 ' *shall not teach every Man his Neighbour, and every*
 ' *Man his Brother, saying, know the Lord, for all*
 ' *shall know me, from the least to the greatest : But*
 ' the great Unhappiness of many People is, that
 ' they will not hearken to this divine Teacher
 ' which reproves them when they say and do amiss.
 ' I am sorry that thou, who takes upon thee the
 ' Care of Souls, should express thyself after such
 ' a Manner as thou didst, when I was first at *Thur-*
 ' *lifs*, when thou asked me, *How I was ordain'd a*
 ' *Minister, and who ordain'd me ?* Thou said, *if I*
 ' *was ordain'd by any Bishop, let thee know it ; but*
 ' *if I was ordain'd by the Light, Spirit, or Grace,*
 ' *thou knewest nothing of such an Ordination : If so,*
 ' thou art a Stranger to the Teaching of the Spirit
 ' and Grace of God, and hast followed thy own
 ' Imaginations ; such there were of old, that the
 ' Lord would not be enquired of, *Ezek. xiv. 3. Son*
 ' *of Man, these Men have set up their Idols in their*
 ' *Heart, and put the Stumbling-block of their Iniquity*
 ' *before their Face ; should I be enquired of at all by*
 ' *them ?* Again, *Hosea ix. 7. The Prophet is a Fool,*
 ' *the spiritual Man is mad, for the multitude of thine*
 ' *Iniquity, and the great Hatred : And Jer. xxiii. 16.*
 ' *Hearken*

• Hearken not unto the Words of the Propbets, that Sect. 7.
 • prophesy unto you, they make you vain, they speak 1724 to
 • a Vision of their own Hearts, and not out of the 1727.
 • Mouth of the Lord. And again, Ezek. xiii. 3. Thus
 • saith the Lord God, Wo unto the foolish Propbets,
 • that follow their own Spirit, and have seen nothing :
 • And in the 7th Verse saith, Have ye not seen
 • a vain Vision, and have ye not spoken lying Divi-
 • nation, whereas ye say the Lord saith it, albeit I
 • have not spoken. Now as it is plain, that the
 • Propbets of the Lord were under a Necessity to
 • wait for Council from him, and to feel his holy
 • Spirit to open them, before they could offer to
 • the People, then be thou careful, and all others,
 • that take upon you to be Ministers of Christ, and
 • pretend to have the Cure of the Souls of Men,
 • that ye be not of the Number of those that the
 • Lord saith, *Shall I be enquired of at all by them ?*
 • neither of those which by their Conversation
 • make the People vain, nor of them that follow
 • their own Spirits ; but lay aside and part with
 • your own carnal Wisdom, *for the Wisdom of this*
 • *World is Foolishness with God,* 1 Cor. iii. 19. and
 • 1 Cor. i. 20, &c. and wait for Council from him,
 • and know the heavenly Teacher, the *Grace of*
 • *God,* to be your Guide and Instructor ; then
 • will you have to minister to the People that which
 • will be reaching, instructing and edifying : The
 • Apostle to the *Hebrews,* Chap. vii. Ver. 26. says,
 • *Such an High-Priest became us, who is holy, harm-*
 • *less, undefiled, separate from Sinners :* Surely then
 • it becomes Ministers of his Order to be such,
 • seeing that *without Holiness no Man shall see the*
 • *Lord,* and that *our Righteousness is as filthy Rags ;*
 • then all have need, but more especially his Mini-
 • sters, to be cloathed with the Righteousness of
 • Christ, that they may minister to the People by
 • the Ability of his holy Spirit. And how didst
 • thou

Sect. 7. ^{1724 to} ^{1727.} thou exclaim against us for our Difuse of *Water-*
Baptism, charging us with denying *Baptism* and
 the *Lord's Supper*, which thou calledst the *two*
great Sacraments and Doors into Chriftianity; I told
 thee that we owned them both, *viz.* the one *Bap-*
tism with the Holy Ghost, and *Communion* with
 the Lord in Spirit: I intreat thee to obferve what
John the Baptift fays in *Luke*, Chap. iii. Ver. 16.
I indeed baptize you with Water, but one mightier
than I cometh, the Latchet of whose Shoes I am not
worthy to unloofe, he fhall baptize you with the
Holy Ghost and with Fire, whose Fan is in his Hand,
and he will thoroughly purge his Floor; and the
 Apoftle to the *Ephesians* tells us, Chap. iv.
 Ver. 4, 5, 6. *There is one Body, and one Spirit,*
even as ye are called in one Hope of your Calling,
one Lord, one Faith, one Baptism, one God and
Father of all; and the fame Apoftle in his Epiftle
 to the *Romans*, Chap. vi. Ver. 3, 4. *faith, Know*
ye not, that fo many of us as were baptized into Jefus
Chrift, were baptized into his Death, — that like as
Chrift was raifed up from the Dead by the Glory of
the Father, even fo we alfo fhould walk in newnefs
of Life; and fo goes on to the 22d Verfe, and
 tells them, *But now being made free from Sin, and*
become Servants to God, ye have your Fruits unto
Holinefs, and the End everlasting Life: And again,
 to the *Corinthians*, 1st Epiftle, Chap. xii. Ver. 13.
By one Spirit are we all baptized into one Body,
whether we be Jews or Gentiles, whether we be bond
or free, and have been all made to drink into one
Spirit. This is the *Baptism* that truly makes all
 Mankind one in *Jefus Chrift*, and by which all
 true Believers are really united, and not by the
 fprinkling a little *Water* on the Face of an Infant,
 and figning it with the Sign of the *Crofs*, and
 having *Persons* called *Godfathers* and *God-*
mothers to promife for it, that it fhall renounce
 the

' the Devil and all his Works, the Pumps and Sect. 7.
 ' Vanities of this wicked World, and all the sinful 1724 10
 ' Lufts of the Flesh, and believe all the Articles of 1727.
 ' the *Christian* Faith, and that it shall keep God's
 ' holy Will and Commandments, and walk in the
 ' same all the Days of its Life: If this was so,
 ' it would be Perfection indeed; but with Sorrow
 ' we see, that those Promises and Vows though
 ' made, are too much neglected, and on the con-
 ' trary, Lying, Swearing, and almost all manner
 ' of Wickedness abounds, and the Cry of many is,
 ' from Youth to old Age, that *from the Crown of*
 ' *the Head to the Sole of the Foot, there is no Sound-*
 ' *ness in them, but Wounds and Bruises, and putrify-*
 ' *ing Sores*: Surely the more is the pity, that the
 ' Physicians of our Time, that pretend to have the
 ' Cure of Souls on them, for which they have con-
 ' siderable Sums coming unto them Yearly, have
 ' done no more: May it not be said as it was of
 ' old, *Why spend ye your Money for that which is*
 ' *not Bread, and your Labour for that which satis-*
 ' *fieth not?* And I find in the 39 Articles of the
 ' Church of England, you lay down, that *Holy*
 ' *Scripture containeth all Things necessary to Salvation,*
 ' *so that whatsoever is not read therein, nor may be*
 ' *proved thereby, is not to be required of any Man*
 ' *that it should be believed as an Article of Faith, or be*
 ' *thought requisite to Salvation*: Surely you cannot
 ' prove your sprinkling of Infants by Scripture; so
 ' not to be believed by your own Articles. My
 ' Design in quoting that Article is to shew by your
 ' own Confession, that nothing should be imposed,
 ' enforced or taught, but what should correspond
 ' with the holy Scriptures. Now as to the *Supper*,
 ' I find that *Matthew, Mark and Luke*, call it the
 ' *Passover*, which was kept by the *Israelites* for
 ' several Days together; *Matthew* says, Chap. xxvi.
 ' Ver. 17, 18, 19. *The Disciples came to Jesus,*
 ' *saying*

Sect. 7. *saying unto him, Where wilt thou that we prepare*
 1724 *to for thee to eat the Passover? And he said, Go into*
 1727. *the City to such a Man, and say unto him, The*
 ~~~~~ *Master saith, my Time is at Hand, I will keep the*  
*Passover at thy House with my Disciples; and the*  
*Disciples did as Jesus had appointed them, &c.*  
*Mark sayeth, Chap. xiv. Ver. 12. On the first Day*  
*of unleavened Bread, when they killed the Passover,*  
*his Disciples said unto him, Where wilt thou that we*  
*go and prepare, that thou mayst eat the Passover?*  
*See on farther. Luke, Chap. xxii. Ver. 7, 8, 9,*  
*10, and so on, says much the same with Mark,*  
*and Ver. 15, 16, 17, 18. sayeth, With Desire I*  
*have desired to eat this Passover with you before I*  
*suffer, for I say unto you, I will not any more eat*  
*thereof until it be fulfilled in the Kingdom of God;*  
*and he took the Cup, and gave Thanks, and said,*  
*take this and divide it amongst yourselves, for I say*  
*unto you, I will not drink of the Fruit of the Vine*  
*until the Kingdom of God shall come: These three*  
*are clear that it was the Passover, and their last*  
*eating of it was at Supper. Now as Christ said,*  
*that he would eat no more until it was fulfilled in*  
*the Kingdom of God, nor drink no more of the Fruit*  
*of the Vine until the Kingdom of God should come;*  
*now, is the Kingdom of God come, yea or nay?*  
*Doth Christ rule, or are the old Things done*  
*away, and are all Things become new? See far-*  
*ther in the sixth of Jobn, how our great Lord*  
*and Master lays down what the true Bread is, that*  
*giveth Life unto the World; yet some there*  
*were who did believe that he spake of his outward*  
*Body, and said, How can this Man give us his*  
*Flesh to eat? And when Jesus knew that his Dis-*  
*ciples murmured at it, he said unto them, It is the*  
*Spirit that quickeneth, the Flesh profiteth nothing,*  
*the Words that I speak unto you, they are Spirit and*  
*they are Life; and the Text says, many of his*  
 Disciples

Disciples went back and walked no more with him ; Sect. 7.  
 so that Jesus said to the twelve, *Will ye also go* 1724 10  
*away ? Peter answered him, Lord, to whom shall* 1727.  
*we go, thou hast the Words of eternal Life,* (and so  
 he hath still) but Men are so bound to their Cere-  
 monies, that they will not come unto him that they  
 may have Life ; his Call was, *Come unto me, all ye*  
*that labour and are heavy laden, and I will give*  
*you Rest ; take my Yoke upon you, and learn of me,*  
*for I am meek and lowly in Heart, and ye shall find*  
*Rest unto your Souls.* 'Tis to him that all must  
 come to obtain Remission of Sins ; 'tis the whole  
 Heart that he requires ; his Call was of old, *To*  
*Day if ye will hear my Voice, barden not your*  
*Hearts.* Suffer me to say to thee, Trust not so  
 much in Ceremonies, but come to the Substance  
 in thyself ; *Behold I stand at the Door and knock,*  
*if any Man hear my Voice, and open the Door, I*  
*will come in to him, and will sup with him, and be*  
*with me.* See Rev. iii. 20. Happy would it be if  
 Men would hearken to the Call or Knockings of  
 the Lord, and that they would come to be Com-  
 municants at his Table, and sup with him. Paul  
 in 1 Cor. x. 2, 3, 4. says, *The Israelites were all*  
*baptized unto Moses in the Cloud and in the Sea,*  
*and did all eat the same spiritual Meat, and did all*  
*drink the same spiritual Drink, for they drank of*  
*that spiritual Rock that followed them, and that*  
*Rock was Christ.* 'Tis clear that he was here  
 speaking of spiritual Meat and Drink ; then it  
 was not outward Meat and Drink that Christ  
 spake so much of, as before quoted. Now see  
 Ver. 14, 15, 16, 17. *Wherefore,* says he, *my*  
*dearly Beloved, flee from Idolatry ; I speak as to wise*  
*Men, judge ye what I say, the Cup of Blessing which*  
*we bless, is it not the Communion of the Blood of*  
*Christ ? The Bread which we break, is it not the*  
*Communion of the Body of Christ ? for we being*

S. Et. 7. *many, are one Bread and one Body, for we are all*  
 1724 to *Partakers of that one Bread: Now wherein stands*  
 1727. *the Unity and Communion of Christ's Followers,*  
 is it not in Christ? And are they wise Men that  
 live in an outward Profession of Christ, and do  
 not partake of the Flesh and Blood of Christ, and  
 do not eat of this spiritual Meat, and drink of  
 this spiritual Drink here spoken of? And what is  
 the Table of the Lord, is it outward; if it be,  
 why cannot all partake of the Lord's Table and  
 the Table of Devils? The Reason is plain, the  
 Lord's Table is spiritual, and none but those  
 that are truly spiritual-minded Men, and that  
 are guided, and carefully keep to the inward  
 Teacher, can partake of it; *the natural Man re-*  
*ceiveth not the Things of the Spirit of God, for they*  
*are Foolishness unto him, neither indeed, saith the*  
*Apostle, can be, because they are spiritually discerned,*  
 and therefore only discerned by the spiritual Man,  
 in whom the Spirit of God dwells, see 1 Cor. ii. how  
 the Apostle tells them, *that they had not received the*  
*Spirit of the World, but the Spirit which is of God,*  
*that they might know the Things which are freely*  
*given them of God, which were the Things they*  
*spake not in the Words which Man's Wisdom*  
*teacheth, but which the Holy Ghost teacheth: This*  
 is the Teaching the Sons and Daughters of Men  
 should come to know. I am sorry we have so  
 great Reason to believe that thou was the Occa-  
 sion of the bringing there the Drums and Trum-  
 pets, founding and beating in the Time when we  
 were set down to worship God, and when I was con-  
 cerned in Testimony to the People, as also when  
 bowed in Prayer to the Lord; surely such Doings  
 are unbecoming in any one, and the more, that a  
 Magistrate, and one professing to be a Minister  
 of numble Jesus, should be the Person to encou-  
 rage it; surely those Actions and such Behaviour  
 was

' was not learned in Christ's School: *Be not de-* Sect. 7.  
 ' *ceived, God is not mocked, for whatsoever a Man* 1724 10  
 ' *soweth, that shall he also reap, for he that soweth to* 1727.  
 ' *his Flesh, shall of the Flesh reap Corruption, but he*  
 ' *that soweth to the Spirit, shall of the Spirit reap Life*  
 ' *everlasting: Seeing it is so, then consider what*  
 ' Seed thou art sowing. I wish that thou may for  
 ' the future shew forth more of a *Christian Temper*  
 ' and Spirit; and as Men like Trees, may be  
 ' known by their Fruits, I desire that thou may  
 ' shew forth the Fruits of *Christianity*, and endea-  
 ' vour to observe that great Rule of our dear  
 ' Lord, to learn *to do unto others, as thou would*  
 ' *they should unto thee*; and as the King gives such  
 ' free Liberty to his peaceable Subjects to worship  
 ' God in the Way which he perswades them is most  
 ' acceptable to him, we think that thou ought not  
 ' to offer to hinder us from meeting in a peaceable  
 ' Manner to worship God; but notwithstanding  
 ' thy unbecoming Behaviour towards me and my  
 ' Friends, I desire that we may be found in that  
 ' Spirit that can forgive Injuries, and do Good for  
 ' Evil. So with Desires that thou may be blest with  
 ' that great Blessing, that the primitive *Christians*  
 ' were blest withal, in being turned from their  
 ' Iniquities, I remain

' *Thy Friend,*

Thurlis, the 20th of the  
Tenth Month 1726.

BENJ. HOLME.'

From *Thurlis* I went to *Montrath* and *Mount-Mellick*, and to *Kildare*, where I had appointed a Meeting; while we were in the Meeting there, they brought a Piper in to play amongst us; after some Time I began to speak, and having spoken a while, *Edward Medlicot*, who was the under Sovereign of *Kildare*, came and ordered the Constable to take

Sect. 7. me away, and put me in the Stocks, with another  
 1724 to Friend, which he did; there also the Piper was  
 1727. order'd to play, which he did as I apprehend to  
 prevent the People from understanding what I said:  
 After we had been in the Stocks a little while, thro'  
 the Means of some speaking to the Sovereign he  
 order'd us to be set at Liberty. Between two and  
 three Weeks after I appointed another Meeting  
 there, they order'd the Piper to come and play  
 again amongst the People, to prevent our being  
 heard, but they did not put us into the Stocks at  
 that Time, although the Sovereign's Son came  
 there, and encouraged the Piper to play. I wrote  
 the following Letter to the Sovereign, concerning  
 his Behaviour towards us, *viz.*

‘ *Friend* EDWARD MEDLICOT,

‘ **I** Desire thee seriously to consider, whether thy  
 ‘ Behaviour towards us became a Magistrate,  
 ‘ and one that professes to be a *Christian*? As we  
 ‘ came in Love to visit the People in *Kildare*,  
 ‘ and to perswade them to live agreeable to the  
 ‘ Doctrine of Christ, we think it was very unbe-  
 ‘ coming for to allow or suffer the Piper to come  
 ‘ and disturb us in the Time of our Meeting; and  
 ‘ when I was there declaring the Truth to the  
 ‘ People, for thee to come and order the Constable  
 ‘ to take me away and put me in the Stocks: I  
 ‘ think this is far from that great *Christian* Rule, of  
 ‘ *doing as thou wouldst be done by*: And how did it  
 ‘ look to sober People, for thy Son to cause the  
 ‘ Piper to play when I was in the Stocks, to hinder  
 ‘ the People from hearing what I had to say? And  
 ‘ when I came to the Town a second Time to have  
 ‘ a Meeting, thy Son came and caused the Piper to  
 ‘ play, to prevent the People from understanding  
 ‘ what I said to them: I believe many sober People,  
 ‘ that

‘ that are not of our Society, loath such wrong Do- Sect. 7.  
 ‘ ings. I desire that thou and thy Son may consider 1724 .  
 ‘ what Sort of Fruits these are, and what Spirit they 1727to  
 ‘ are led by, that are guilty of such Things: I wish  
 ‘ that you may come to see beyond such Doings,  
 ‘ and so truly repent thereof, that they may not  
 ‘ be laid to your Charge in the Day of Account.  
 ‘ If thou hadst observed that wise Council which  
 ‘ Gamaliel gave, *Acts* v. 38. *And now I say unto*  
 ‘ *you, refrain from these Men and let them alone,*  
 ‘ *for if this Council or this Work be of Men, it will*  
 ‘ *come to nought, but if it be of God, ye cannot over-*  
 ‘ *throw it, lest haply ye be found even to fight against*  
 ‘ *God*; thou wouldst not have acted as thou hast. I  
 ‘ desire that for the future, thou mayst shew forth  
 ‘ more of a *Christian* Temper and Spirit; and be  
 ‘ careful that thou dost not oppose the Work of  
 ‘ God, lest thou bring a Weight of Guilt and  
 ‘ Condemnation upon thyself. I remain

‘ *A Friend to thee and all Men,*

Oldcastle, the 11th of the  
Twelfth Month 1726.

‘ BENJ. HOLME.’

From *Kildare* I went to *Timabo* and *Trim*, and so  
 into the North again, where I spent some Time  
 visiting Friends, and having Meetings amongst the  
 People in several Places where none of our Meet-  
 ings are settled: And whereas I made some Mention  
 in my Letter to *Daniel Bell*, concerning the Dif-  
 ference which was amongst many of the *Presbyte-*  
*rians* in the North, about the *Westminster* Confession  
 of Faith, I understood that at their Synod or Gene-  
 ral Assembly for their Teachers, they put it to the  
 Vote, whether they should continue any longer to-  
 gether or part; as I heard, the Majority voted  
 for their parting: So that they are become two

Sect. 7. People in many Places, and keep distinct Meetings  
 1724 to one from the other. After I had visited many Parts  
 1727. of the Province, and had several good Opportunities, both among Friends and other People, I returned to *Dublin*, and was at the Half-year's Meeting there, which began on the 4th of the Third Month 1727, and held part of two Days, the Affairs of the Church were managed in great Love and Concord, and Friends were comforted together in the feeling of the Love of God.\*

Having Drawings in my Spirit to be at the Yearly-meeting at *London*, I parted with Friends in great Love and Peace, and on the 6th of the Third Month in the Evening, we went on board a Ship that was bound from *Dublin* to *Park-gate*, where we landed on the 8th of the same, several Friends being in Company, as *John Salkeld* and *Joseph Jordan*, who came over from *America* to visit Friends, and several others came over with us, who were appointed by the National-meeting to attend the Service of the Yearly-meeting at *London*; after a Meeting we had together with Friends at *Chester*, some went by *Birmingham* and *Coventry* to *London*, and I went by *Skrewsbury*, *Worcester* and *Evesham*, and so to *London*: The Yearly-meeting began on the 20th of the Third Month, and ended on the 27th of the same; the Power of Truth was manifest therein from Time to Time, and the Affairs of the Church were managed in so much Love and Peace, that I believe many Friends returned from the Meeting with great Satisfaction.

I staid a little after the Meeting was over in the City, and from thence went to *Colchester*, *Woodbridge* and *Norwich* Yearly-meetings: After the  
 Yearly-

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\* While I was in *Ireland* I was at the Burial of our good Friend *Thomas Wilson*, who had been an eminent Minister, and left a good Name and Savour behind him.



Yearly-meeting at *Norwich* was over, I staid and Sect. 7.  
 visited some Parts of the County, and travelled 1724 to  
 through some Parts of *Hertsfordshire*, *Bedfordshire* and 1727.  
*Northamptonshire*, and was at the Yearly-meeting at  
*Marlborough*,\* which was in the Seventh Month for  
 the seven Western Counties, which was a large and  
 good Meeting. After the Meeting was over I  
 travelled as far West as *Penzance* in *Cornwal*, and  
 returned by *Bristol* and *Worcester* for *Yorkshire*: I  
 got to *York* in the First Month 1728, and was at  
 the Quarterly-meeting there.

## SECTION VIII.

*Giving an Account of my Travels from 1728  
 to 1734.*

I staid but little at Home after the Quarterly-  
 meeting at *York* was over; for having some  
 Drawings to be at the Yearly-meeting at *Cocker-*  
*mouth* for the Northern Counties, I set forward  
 from *York* on the 31st of the First Month 1728,  
 and went by *Skipton* and *Settle*, to the Quarterly-  
 meeting at *Kendal*, and next Day to the Quarterly-  
 meeting at *Hawkshead* for *Lancashire*, and from  
 thence I went to the Yearly-meeting at *Cockermouth*,  
 where there was a great Appearance of Friends, and  
 the

\* Near about the Time of the Yearly-meeting at *Marlborough*, there was a Puppet Shew or Play at *Barnwell* near *Cambridge*, and while they were at the said Play or Shew, a Man, as it was supposed, set Fire to some Straw, which burned the Barn where the People were at the Shew, and the Door being lock'd, it was reported above four-score of the people perished in the Flames: I wish that by this, others might be warned to shun such Diversions. See a Book intituled, *A Tour through the whole Island of Great Britain*, Vol. 1. pag. 100. for a more perfect Account,

Sect. 8. the Lord's good Presence attended them in their  
1728 to Meetings from Time to Time, to their Comfort  
1734. and Edification.

After this Meeting was over, I travelled through some part of *Lancashire* and *Cheshire*, to the Yearly-meeting in *Wales*, which was held this Year at *Brecknock*, where there was a great Appearance of People of other Professions, (none of our Meetings having been there for many Years before) and Friends had a good Opportunity to declare the Way of Truth to them.

After this Meeting was over, I visited Friends in several Parts of *South Wales*, and returned by *Swansey*, and *Pontipool*, and *Shere-Newton*; at the last of these Places there was a good Openness in the Minds of several of the People towards the Truth, and some of late Years have been convinc'd thereabout, that are hopeful Friends. After the Meeting at *Shere-Newton*, I went the next Day to the Yearly-meeting at *Bristol*, which was a large and good Meeting; from thence I went to *London*, having several Meetings in my Way, and was at the Yearly-meeting there, in which the Power and Love of God was manifested from Time to Time, to Friends mutual Comfort and Edification, and the Affairs of the Church were managed in great Love and Concord: I staid but little in *London* after the Meeting was ended, having Drawings for *Oxfordshire*.

I went by Way of *Oxford*, and was at their Yearly-meeting at *Banbury*, and after this Meeting was over, I visited Friends in several Parts of *Buckinghamshire* and *Berkshire*; and having some Drawings to be at the Yearly-meeting for the Western Counties, which was at *Taunton* in *Somersetshire*, I went there; the Meeting began on the 1st of the Seventh Month, and ended on the 3d of the same, in which Time Friends had five publick Meetings, and the Lord was graciously pleased to appear in his Love

to the comforting of his People, and many that came there, that were not of our Society, shew'd forth a great deal of Sobriety and good Behaviour in our Meetings.

Sect. 8.  
1728 to  
1734.

I return'd to *Bristol*, and from thence I went to *Bath*, where I made some stay, it being the Season for drinking the Waters; there was great Resort of Strangers to our Meetings, and some of considerable Note in the World: While I staid there, I had several good Opportunities to declare the Truth, and to open our Principles to the People. After I left *Bath*, I returned through some Part of *Glocestershire* and *Worcestershire* for the North, and was at our Quarterly-meeting at *York*, which was on the 25th and 26th of the Tenth Month 1728, in which I was comforted with Friends, in the feeling of the Love of God.

Having had Drawings for some Time to visit Friends in *North-Britain*, I took my Journey from *York* on the 6th of the Eleventh Month 1728, and travelled through some Part of *Cumberland*, and so for *Scotland*; I went as far North as *Elgin* in the *Murrab*, and so return'd to *Aberdeen* by the Sea-Coast, having several Meetings amongst People that were not of our Society. After I had visited most of the Meetings in the North, I went to the Yearly-meeting at *Edinburgh*, where I met with *Robert Jordan*, who was come from *America* to visit Friends; and after the Yearly-meeting there was over, I went to *Glasgow*, and return'd by *Kelfo* and *Alnwick*, and so to *Durham*, where I met with *Robert Jordan* again; and from thence we went together to the Yearly-meeting at *London*, having several Meetings in our Way thither. At this Meeting the Affairs of the Church were managed in so much Love and Concord, that it was a very satisfactory Meeting, Friends having been favoured therein with the Lord's good Presence: At this Yearly-meeting our

Friend

Sect. 8. Friend *Samuel Bownas*, having been to visit Friends in 1728 to *America*, gave an Account of his Travels, and that 1734. there was a great Increase of Friends in those Parts, to what there was when he was there before.

Soon after the Meeting was over I return'd for the North, and was at the Yearly-meeting at *York*: I have great Cause to be truly thankful to the Lord for his Goodness and Mercy, and manifold Preservations.

I staid in the North Parts till the Eighth Month, in which Time I visited Friends in several Parts of our own County, and in some Parts of *Westmorland*.

Having had Drawings in my Mind to visit the Churches in the Southern Parts of the Nation, I set forward from *York* on the 28th of the Eighth Month 1729, and after I had visited Friends in several Parts of our County, I travelled through *Nottinghamshire*, *Derbyshire* and *Staffordshire*, and so for *London*, having had several good and comfortable Meetings in my Way thither. After I had made some stay in *London*, and visited several of the Meetings there, I went from thence through some Part of *Buckinghamshire* and *Oxfordshire*, to the Yearly-meeting in *Wales*, which was in *Radnorshire*, where I met with our good Friend *Robert Jordan* again. At this Meeting there was a great Resort of People that were not of our Society, amongst whom Friends had some good Opportunities to declare the Truth, and open our Principles to them.

After this Meeting I went into *Pembrookshire*, and from thence I return'd by *Swansey* and *Pontipool* to *Bristol*, and was at the Yearly-meeting there, in which Friends were favour'd with the Extendings of divine Goodness; and after the Meeting was over, I return'd by *Bath* and *Marlborough*, and *Reading*, to the Yearly-meeting at *London*, in which the Power and Love of God was witnessed to the Comfort and Encouragement of his faithful People.

After

After the Yearly-meeting was over I made a little Sect. 8.  
 stay in the City, and from *London* I went into *Essex* 1728 to  
 and *Suffolk*, and was at the Yearly-meeting at *Wood-* 1734.  
*bridge*. And from thence I went into *Norfolk*, and  
 was at the Yearly-meeting at *Norwich*, which was  
 a large and good Meeting; and after this Meeting  
 was over, I visited Friends in several Parts of the  
 County; and from thence I travelled through some  
 Parts of *Huntingtonshire*, *Hertfordshire* and *Oxford-*  
*shire*, and was at the Yearly-meeting at *Kidderminster*  
 for the seven Western Counties, which was large,  
 there being a great Resort of People of other Pro-  
 fessions, amongst whom Friends had several good  
 Opportunities to open our Principles to them.

After this Meeting was over, I visited Friends in  
 several Parts of *Worcestershire* and *Glocestershire*, and  
 from thence I went to *Bath*, where I made some  
 stay, and had several good Opportunities amongst  
 the People that came there for the Benefit of the  
 Waters; from thence I went into the West, as far  
 as the *Land's-end* Meeting in *Cornwal*, and from  
 thence I returned by *Falmouth* and *Leskard*, and so  
 to *Plymouth*, where I made some stay, and had  
 several Meetings, some having been convinc'd there  
 some Time before.

From thence I went to *Kingbridge* and *Exon*, and  
 through some Part of *Dorsetshire* and *Hampshire*, and  
 so to *London*, where I made some stay, and had  
 several good Opportunities amongst Friends there.  
 And I travelled through some Part of *Buckingham-*  
*shire*, and so through the Country to the *Welch*  
 Yearly-meeting at *Ludlow* in *Shropshire*; the Meet-  
 ing was very large and peaceable: I visited Friends  
 in several Parts of *Wales*, and so to the Yearly-  
 meeting at *Bristol*; and from thence I went to the  
 Yearly-meeting at *London* in 1731; and when that  
 was over, I went to the Yearly-meeting at *Colchester*,  
 which was a large and good Meeting; and from  
 thence

Sect. 8. thence I travelled through some Parts of *Oxford-*  
 1728 *shire, Berkshire and Suffex,* and into *Cornwal,* and  
 1734. was at the Yearly-meeting there, which was held at  
 Bodmin for the seven Western Counties; the Meet-  
 ing was large and peaceable, and *Samuel Bownas*  
 and *Samuel Overton* being there, had good Service  
 for Truth.

After this Meeting was over, I visited several  
 Parts of *Cornwal,* and returned by *Plymouth* and  
*Exeter* to *Bath,* where I made some stay, it being  
 the Time of the Season, so that a pretty many  
 Strangers resorted to our Meetings: From thence I  
 went to *Bristol,* and into some Part of *Worcestershire,*  
 and so for *London,* where I made some stay amongst  
 Friends, and had some good Opportunities with them.

I went from *London* into some Parts of *Essex* and  
*Suffolk:* At *Ipswich* I met with several young Men  
 who had been lately convinc'd, and come to join  
 with Friends, who seem'd very hopeful; I under-  
 stood that several of them did use to meet together  
 and wait in Silence, before they came to join with  
 Friends.

I returned to *London* and staid two Meetings  
 there, and then went into some Parts of *Oxfordshire*  
 and *Berkshire,* and was at their Half-year's Meeting  
 at *Reading,* which was a large and comfortable  
 Meeting; and from thence I went to *Bath,* and to  
 the Yearly-meeting at *Bristol,* in which the Lord's  
 Goodness was manifested, to the Comfort and En-  
 couragement of his faithful People.

I travelled through some Parts of *Glocestershire* and  
*Oxfordshire* up to *London,* and was at the Yearly-  
 meeting there in 1732, in which Friends were fa-  
 voured with the Divine Presence, which made it  
 very comfortable to them. At this Yearly-meet-  
 ing Friends received an Account, that the People in  
 the Government of *Boston* had made a Law to  
 exempt Friends from paying towards maintaining the

the Priests, and from repairing of their Worship- Sect. 8.  
houses, which said Law was to continue for five <sup>1728 to</sup>  
Years, and to the End of the next Sessions of Par- <sup>1734.</sup>  
liament; which is very remarkable, and what I  
thought fit to take Notice of, that in that Govern-  
ment where several of our Friends were severely  
whipt, and some had a Part of their Ears cut off,  
and three Men and one Woman were put to Death,  
viz. *Marmaduke Stevenson, William Robinson, Wil-*  
*liam Leddra, and Mary Dyer,* that they should be  
so far changed from the Spirit and Temper the  
People were in, that did so vigorously persecute our  
Friends, is matter of Admiration, and what calls  
for great Thankfulness from us as a People: It  
may well be said, *this is the Lord's Doings,* who  
has the Hearts of all Men in his Hand, and can  
turn them at his Pleasure.

After the Yearly-meeting was over, I visited  
Friends in several Parts of *Essex* and *Suffolk*: At  
*Ipswich*, several of the young Men who had been  
lately convinc'd were very hopeful; I went to  
*Norwich*, and visited several Parts of *Norfolk*, and  
then returned through some Parts of *Huntingtonshire*,  
and *Nottinghamshire*, and by Way of *Nottingham* to  
*York*, where by the Lord's good Providence I came  
on the 26th of the Seventh Month 1732, and on  
the 27th and 28th the Quarterly-meeting was kept  
there, in which Friends were favour'd with the  
Enjoyment of divine Goodness; I have great Cause  
to be thankful for the manifold Favours and Pre-  
servations extended from Time to Time.

And after I had staid a little about *York*, I visited  
Friends in several Parts of the County: And in the  
Twelfth Month I having had Drawings to visit  
Friends in my native County of *Cumberland*, I set  
forward from *York*, and went through some Parts  
of the Bishoprick of *Durham* and *Northumberland*,  
and I visited most of the Meetings in *Cumberland*,  
and

Sect. 8. and from thence I went for *Westmorland*, and was at  
 1728 to the Yearly-meeting for the Northern Counties, which  
 1734. was held at *Kendal* this Year, which was a large  
 and comfortable Meeting; from thence I went  
 through some Parts of *Lancashire*, and so up to the  
 Yearly-meeting at *London*, in which Friends were  
 favour'd with the Enjoyment of the divine Prefence.

I staid some Time after the Yearly-meeting, and  
 had some good Opportunities amongst Friends in  
 the City; and after I went from the City, I travelled  
 into some Parts of *Effex* and *Suffolk*, and so  
 to the Yearly-meeting at *Norwich*, which was a  
 large and good Meeting: In the fifth Month I  
 went for *Yorkshire*, and to *Scarborough*, it being the  
 Time of the Spaw-season, and staid some Time  
 there: A pretty many People of Account came  
 to our Meetings, and some of great Note in the  
 World, who shew'd forth a great deal of Sobriety  
 and good Behaviour.

In the Fall of the Year I found Drawings to  
 visit Friends Westward, and in the latter Part of  
 the Seventh Month I set forward from *York*, and  
 went through some Parts of *Cheeshire* and *Shropshire*:  
 I had a Meeting at a Place called *Sifton* in *Shropshire*,  
 where some had been convinc'd of late, and they  
 now keep a little Meeting there: I travelled thro'  
 some Parts of *Worcestershire* and *Glocestershire*, and  
 so to *Bristol* and *Bath*, where I had some good Op-  
 portunities amongst Friends; and from thence I  
 travelled through some Parts of *Somersetshire*, and  
*Devonshire*, into *Cornwal*; there was a pretty great  
 Willingness and Inclination in the People in some  
 Parts of *Cornwal* to attend our Meetings, and  
 several have been convinc'd of late.

I returned through some Parts of *Dorsetshire* and  
*Hampshire* to *London*: I got into the City on the  
 16th of the First Month 1733, and on the 18th  
 of the same I was at the Burial of our good Friend



*Alice Ouldner* ; I staid in and about the City for Sect. 8.  
 some Time, and had several good Opportunities 1727 10  
 amongst Friends ; and on the 11th of the Second 1734.  
 Month I went into *Essex*, and as far as *Ipswich* : I  
 returned from thence by Way of *Colchester* and  
*Chelmsford*, and went over at *Gravesend* for *Kent* ;  
 and alter I had visited most of the Meetings in  
*Kent* and *Suffex*, that are on the Sea-coast, I went  
 for *Portsmouth* ; and from thence I went into the  
*Isle of Wight*, and visited the few Friends there ;  
 and from that Island I went to *Southampton*, and  
*Rumsey*, and so to the Yearly-meeting at *Bristol*,  
 which was on the 13th and 14th of the Third  
 Month, in which Friends were favoured with the  
 Enjoyment of divine Goodness.

From *Bristol* I went to the Yearly-meeting in  
*London*, which began on the 3d of the Fourth Month  
 1734, and held by Adjournment to the 7th of the  
 same, in which Friends were favoured with the En-  
 joyment of the divine Presence.

After the Yearly-meeting was over, I went thro'  
 some Part of *Hertfordshire*, and the First-day follow-  
 ing I was at a Meeting at *Felsted* in *Essex*, at which  
 Meeting the Widow *Smith* of *Stebbing* was took ill,  
 and died very quickly, if not in less than an Hour :  
 As she was a worthy Friend, she left a good Name  
 and Savour behind her, and several very hopeful  
 Children. I went from thence to *Colchester* Yearly-  
 meeting, which began on the 17th of the Fourth  
 Month, and ended on the 19th, which was a large  
 and good Meeting ; *Daniel Bell* from *Tittenham*  
 was also there : The next Day he and I went to  
*Stebbing* to the Burial of our Friend before men-  
 tioned, which was large, and the Power of Truth  
 was manifested in the Meeting on that Occasion.

From thence I went to *Woodbridge*, and was at  
 the Yearly-meeting there, which began on the 24th,  
 and ended on the 25th of the Fourth Month, in

Sect. 8. which the Lord's good Presence was manifested to  
 1727 to Friends Comfort and Encouragement. From thence  
 1734. I went by *Edmundsbury* towards *Northampton* and  
 ~~~~~ *Coventry*, and so by Way of *Nottingham* for *York-*  
shire, and on the 2d of the Sixth Month I got to
York; and it being our Monthly-meeting there
 that Day, I delivered in my Certificate, and gave
 Friends some Account of my Journey.

Afterwards I was at the Yearly-meeting at *Pick-*
ering, which was very large; and in a little Time I
 returned to *York*, and had several Meetings in my
 Way to *Scarborough*, where I staid several Meetings
 on First-days, and was at other Meetings on Week-
 days: From thence I went as far as *Newcastle*, and
 took Meetings in my Way, and so returned by
 Way of *Darlington* and *Tbirske* to the Quarterly-
 meeting at *York*, which held as usual two Days, in
 which Friends were favoured with the divine Pre-
 sence: From thence I went to *Leeds*, and was at
 the Burial of *Nathaniel English*, and so went thro'
 the West Parts of the County into *Lancashire*,
Cheeshire, and as far as *Shrewsbury*, and had divers
 satisfactory Meetings; and so returned by Way of
Warrington and *Manchester* to *York*: And having
 Drawings to visit Friends in the North Parts of this
 Nation, *North-Britain* and *Ireland*, I set forward
 from thence the 19th of the Ninth Month, parting
 with Friends in Tenderness and much Love, and
 had two Meetings that Day at *Huby*, six Miles
 from *York*.

Sect. 9.

1734 to


1749.

SECTION IX.

Giving an Account of my Travels in North-Britain and Ireland, from 1734 to 1749.

After I left *York*, I had several Meetings in the North Parts of *Yorkshire*, and then passed into the West Parts of the County, and into *Lancashire*, and visited many Meetings there, and then was at *Kendal* at the Quarterly-meeting for *Westmorland*, and at a General-meeting at *Preston*, and was at *Seaberg*, *Dent*, *Grisdale*, *Swoaledale*, and passed by *Richmond* into the Bishoprick of *Durham*, and had several good Meetings there, and at *Newcastle*, and at a General-meeting at *Shields*, and so passed into *Northumberland*, where I had several Meetings, as at *Hexham*, and in *Allendale*, and I then went into *Cumberland*, and visited Friends pretty generally there; and then went to *Kelfo*, *Edinburgh*, *Dundee*, and *Aberdeen*, and had Meetings at those and divers other Places; from thence I went to *Frazerburgh*, and visited him called Lord *Pitligo*, who received me kindly; and that Night I went to Lord *Salton's*, so called, who likewise received me kindly; I had a Meeting there, his Wife being a pious tender Woman; from thence I went to *Kilmuck*, *Old-Meldrum*, and again to *Aberdeen* to the Yearly-meeting; from thence to *Urie*, to our Friend *Robert Barclay's*, and from thence took Meetings in my Way to *Edinburgh* to the Yearly-meeting the 1st of the Third Month 1735, which held part of two Days; and I then went to *Falkirk* and *Dalkeith*, where no Meeting had been before; and I had a Meeting at an Inn in *Leith*, and I went to *Muckrow*,

Sect. 9. *Glasgow, Newboul, Stone-Row, and Port-Patrick,* and 1734 to had Meetings in those Places ; and on the 16th I 1749. took shipping at the last mentioned Port for *Ireland,* and through the Favour of divine Providence I landed that Night at *Donabadee,* and had a Meeting there the next Day, and after the Meeting I went to *Newtown* to *James Bradshaw's,* who kindly received me, and I had two Meetings there ; from thence I went to *Lisburn,* and *Ballanderry,* and to a Burial at *Lurgan,* and on the 31st of the Third Month I was at the Province-meeting at the *Grainge,* and then had Meetings at several Places thereabout, and at *Portlanoon* I had a Meeting, and paid a Visit to the Bishop of *Down* and *Connor,* who received me kindly ; and I had a Meeting near *Brough-Shaines,* to which Colonel *Obara* and his Wife came ; and I had a Meeting at *Monabon* at an Inn, to which many came, and behaved soberly. And on the 23d and 24th of the Sixth Month I was again at the *Grainge* at the Province-meeting ; and in the following Month I had several Meetings, and came to *Dublin* the 13th, and on the 19th was at the Province-meeting at *Castle-Dermont,* and on the 14th of the Eighth Month at a Morning-meeting at *Mountmeleck,* and on the 25th at the Province-meeting at *Catherlow,* and on the 28th I was at the Burial of *Ephraim Heritage's* Wife near *Edenderry,* and on the 30th I got to *Dublin* again, and staid till the Half-year's Meeting, which began the 8th of the Ninth Month, and ended the 11th ; in which Friends were favoured with the Enjoyment of the divine Presence : I staid there some Time after the Meeting, and went from thence to *Mountrath,* to the Marriage of *Joseph Hillary,* and so to a Monthly-meeting at *Edenderry,* and to the Province-meeting at *Mountmeleck,* where Friends were favoured with the Extendings of divine Goodness, and I had Meetings in several Places there-aways ; I had a Meeting in

in the Town-hall at *Tallo*, and in the first Month I Sect. 9.
 was at a Marriage in *Cork*, and in the Second Month 1734 to
 1736 I was again at the Province-meeting in that 1749.
 City, and at *Catherlow* Province-meeting, and on the 
 22d at the Burial of the Widow *Lackey*; and in the
 Third Month I was at the Province-meeting at *Clom-*
mell, and on the 8th of the said Month I was again at
Dublin at the Half-year's Meeting, where Friends
 were favoured with divine Goodness, and the Affairs
 thereof were managed in Love and Peace, and on
 the 11th was there at the Burial of *Joseph Gill jun.*
 and on the 14th at *Newgarden* at the Burial of *Tho-*
mas Hutton, who died suddenly; afterwards I took
 some Meetings, and returned to *Dublin*, and tarried
 several Meetings; from thence I went to the Pro-
 vince meeting at *Edenderry*, and to *Cavan*, where
 two Friends were committed Prisoners for Tithes,
 but through the Kindness of the Goaler were allowed
 Liberty to go home to their Families; and then I
 had Meetings in several Places where Meetings were
 not usually held, having a Concern (as well as
 many others) that all might come to the Know-
 ledge of the blessed and saving Truth, and I was
 kindly accompanied by some or other Friends of
 that Nation, which was a great Comfort and En-
 couragement to me in the said Service. And I was
 at the Province-meeting at *Lurgan* the 19th and
 20th of the Twelfth Month, so to *Lisburn*, *Carrick-*
fergus and *Dunkadee*.

Having parted with Friends in *Ireland* in great
 Love, I took shipping at the last mentioned Place,
 and in about five Hours Time I landed at *Port-*
Patrick on the 1st of the First Month; I had Meet-
 ings at *Garvan*, *Maryboul*, *Ayre*, *Kilmarnock*, *Glasgow*,
Muckrow, *Kirenlillab*, *Kilsyth*, *Falkirk*, *Linlithgow*,
Edinburgh, and at Night being the 10th, at *Orm-*
ston; at *Kingborne*, *Dundee*, *Arbroath*, *Barvey*,
Stonehive, and *Aberdeen*, and on the 16th at Night at

Sect. 9. *Inverary*; the 18th at Night I went to the House of
 1734 to him called Lord *Salton*, then to *Old-Meldrum*, *King's-*
 1749. *Wells*, *Urie*, *Montross*, and *Perth*; so took Meet-
 ings in some Places in my Way to *Edinburgh*; from
 thence to *Kendal*, having Meetings in my Way to
 the Yearly-meeting there for the Northern Coun-
 ties, which held part of three Days; it was a large
 and good Meeting: From thence I went to *Corn-*
wood to *Cutbberth Wiggan's*, where several had been
 convinced, and a Meeting was settled there; I had
 Meetings thereabouts till the Beginning of the
 Third Month, and then passed through the Counties
 of *Durham* and *York*, in my Way to the Yearly-
 meeting at *London* in 1737.

Now after my Return from visiting Friends in
Ireland, I visited Friends in the Southern and
 Western Parts of this Nation; and after the
 Yearly-meeting in *London* was over, I returned to
York, and had Meetings in several Parts of the
 County, and in the North Country, amongst People
 where no Meetings were settled, nor where any
 Friends live, to many of which several People came,
 who behaved well and with great Decency, so that
 I had many good Opportunities to open our Prin-
 ciples to them, and to direct them to the divine
 Teacher in themselves.

In the Ninth Month 1741 I went from *York*, in
 order to go somewhat Southward, and visited
 Friends in several Parts of *Lincolnshire*, *Leicestershire*,
 and *Rutlandshire*, *Warwickshire*, *Worcestershire*, *Staf-*
fordshire, and *Derbyshire*, having Meetings in many
 Places where no Friends live, nor any Meetings
 of Friends are held, for I was often drawn forth
 in much Love and Goodwill to visit them who
 were Strangers to the Truth in themselves, in order
 that they might be brought to the saving Know-
 ledge of it; but although *Paul* may plant, and
Apollos may water, it is the Lord that giveth the
 Increase;

Increase; therefore it is to him that his Servants seek Sect. 9.
for a Blessing upon their Labours: May the Bread 1734 to
cast upon the Waters be found, though it may be 1749.
after many Days.

I returned again to *York* in 1743, and after I had staid some Time in *Yorkshire*, I found Drawings in my Mind to visit Friends in *Wales*, and the West and Southern Parts of *England*; and I parted with Friends in *York* in much Love in the Ninth Month 1743, and I went through some Parts of *Lancashire* and *Cheeshire*, and so to the Yearly-meeting in *Wales*, which was held this Year at a Place called *Glannedlefs*, having had many Meetings in *Cheeshire*, amongst Friends and other People in my going thither; the said Yearly-meeting was large and very peaceable, there being a great Resort of other People who were not of our Society; our Friend *Samuel Fothergill* was there, and had good Service for the Truth.

I visited Friends in most of their Meetings in *Wales*, and had Meetings amongst other People in many Places, to whom many came to hear the Truth declared, who behaved with great Sobriety and Attention; and in several of their great Market Towns, they let us have the Town-halls and Market-houses to keep our Meetings in.

From *Wales* I went into *Herefordshire* and *Worcestershire*, and was at the Yearly-meeting for the seven Western Counties, which was held this Year at the City of *Worcester*, our Friends *John Fothergill* and his Son *Samuel* were there, *Joshua Toft* and *Benjamin Kidd*; the Meeting was large and peaceable, and Friends were favoured therein with the Enjoyment of divine Goodness. Our said worthy Friend *John Fothergill* died at *Knareborough* in *Yorkshire*, not many Months after this Yearly-meeting; he was an able Minister, and one who had laboured much in the Service of Truth; he visited Friends in *America* three Times, where he had good Service.

Señ. 9. I then visited Friends in some of the adjacent
 1734 to Counties, and travelled through the Country to
 1749. the Yearly-meeting at *Bristol*, which was a large
 and good Meeting; and after that Meeting was
 over, I went from thence to *Shaftsbury*, where several
 had lately been convinced, and a new Meeting
 settled, and so for *London*, to be at the Yearly-
 meeting there, where Friends were favoured with
 the Extendings of divine Goodness: After the
 Yearly-meeting was over I went into *Hertfordshire*,
 and was at several Meetings with our Friend *Ebenezer Large*,
 who was come from *America* to visit
 Friends; I went through the Country into *Hampshire*,
 and from thence into the *Isle of Wight* to visit
 the Friends there: Whilst I staid on the Island I
 had Meetings in several Places amongst the People,
 who for the most part behaved soberly and well.

As there had been a few convinced on the Island
 of *Jersey*, I found Drawings on my Mind to visit
 them, and went from the *Isle of Wight*, and we saw
 a Privateer that took two small Vessels but a few
 Leagues from us; we run into a small Cove, where
 we staid till it was near dark, and in the Night
 we missed them, and in about four or five Days
 after we left the *Isle of Wight* I landed in the Island
 of *Jersey*, where there are a few Friends that keep
 a Meeting; the Magistrates had been pretty severe,
 and they had banished one Friend from the Island,
 viz. *Claude Gay*, but after some Time he returned
 thither again to his Family, and I have not heard
 that they gave him any Trouble since his last Re-
 turn thither: I staid on the Island between five and
 six Weeks, in which Time I had several publick
 Meetings, to which a great many of the Inhabitants
 came; I for the most part spoke by an Interpreter,
 who was our kind Friend *John Francis Vaumorel*,
 at whose House I mostly lodged, his Wife also gave
 us a kind Reception; he was a *Frenchman* by Birth,
 but

but having lived a considerable Time in *England*, Sect. 9. understood both Languages pretty well : I writ a ¹⁷³⁴ to Letter there to the High Court of *Jersey*, to dis- ^{1749.} suade them from persecuting the Innocent ; which said Letter was read in the open Court ; I had no Disturbance from any of the Magistrates whilst I staid there ; I took shipping, and the next Day after I landed at *Southampton*, having had a fine Passage ; and I went to *Bristol*, and was at the Yearly-meeting there, which was large and peaceable ; and from thence I went to the Yearly-meeting at *London*, having several Meetings in my Way thither ; I staid a little while there, and afterwards I went into *Suffex* and *Kent*, and then returned to *London* again, where I staid visiting Meetings in and about the City several Weeks ; and afterwards I went Westward, and visited Friends in *Devonshire* and *Cornwall*, and returned through some Part of *Somersetshire*, and so to the Yearly-meeting at *London* in 1747, wherein Friends were favoured with the Extendings of divine Love and Power, which is the Crown and Glory of our Meetings ; and afterwards I went through some part of *Hertfordshire* to the Yearly meeting at *Banbury*, where there was a fine Appearance of hopeful young Friends, the Meeting was large and peaceable ; after the Meeting was over, I went for *Herefordshire*, having several Meetings in my Way thither, and was at the Yearly-meeting for the seven Western Counties, which was held this Year at *Leominster*, it began the 30th of the Sixth Month, and ended the 1st of the Seventh Month ; there were there several publick Friends Strangers, the Meetings were large and peaceable, and Friends were divinely favoured ; after this Meeting I went into *Shropshire* and *Staffordshire*, likewise into some Parts of *Leicestershire* and *Warwickshire*, where I met with several that were convinced

Sect. 9. convinced of late, who came to join with Friends, 1734 to and seemed hopeful and likely to do well.

1749. Now having been long from Home, I returned by Way of *Nottingham*, and some Parts of that County, and so for *Yorkshire*, and to *York*, where I came the latter Part of the Eleventh Month 1747; I staid a little while there, and then went into the North Parts of *Yorkshire*, and I was at the Yearly-meeting for the four Northern Counties, which was held this Year at *Whitehaven* in *Cumberland*; the Meeting was large and peaceable, and Friends were favoured therein with the Extendings of divine Goodness. I went from thence to the Yearly-meeting in *Wales*, which was held this Year at *Sbrewsbury* in the County of *Salop*; there was a pretty great Resort of Strangers, who behaved with great Decency, the Meeting was large and peaceable, and Friends were favoured with the Enjoyment of the divine Presence; our Friend *Joshua Toft* was there, who had acceptable Service for the Truth: After this Meeting was over, I returned to *York*, where I staid but little, being desirous to be at the Yearly-meeting in *London* in 1748, which Meeting I attended, and it was a very comfortable and good Meeting, the Affairs of the Church were managed in great Love and Peace, so that I believe Friends returned to their Habitations with a good Degree of Satisfaction; I staid in *London* after the Meeting was over about six Weeks. After I had visited the Meetings in *London*, I went from thence through some Parts of *Hertfordshire*, *Huntingtonshire* and *Cambridgeshire*, some having been lately convinced in the two last Counties, and so through a little Part of *Lincolnshire* into *Norfolk*, *Suffolk*, and some Parts of *Effex* to *London* again, where I staid some Time, and had several good Opportunities; and on the 4th of the First Month I left the City, and went by Way of *Guildford*, *Alton* and *Salisbury* for

for *Bristol*, intending for the Yearly-meeting in *Wales*, Sect. 9. which was to be held this Year at *Haverfordwest*.— 1734 10

1749.

He left *Bristol*, and pursued his Journey with Intention to be at the said Yearly-meeting, as an Abstract of the following Letter from a Friend intimates.

‘ *Loving Friends* ROGER SHACKLETON and
‘ JONATHAN WHITE,

‘ **I**T is at the Request of our late worthy Friend
‘ *Benjamin Holme*, that I now write to you, to
‘ let you know, that he came to this Town the 8th
‘ Instant, in Company of a Friend of this Neigh-
‘ bourhood ; when he alighted off his Mare, he
‘ rested some Time before he could well walk to
‘ the Friend’s House where he lodged, viz. at *Paul*
‘ *Bevan’s*, having an Inflammation in his Legs,
‘ and that Evening there were Things applied
‘ which made him easy ; the next Morning he
‘ talked of going forward with Friends of this
‘ Place to the Yearly-meeting at *Haverfordwest* ;
‘ however, after some Consideration he determined
‘ to stay (as it was the First-day of the Week)
‘ and had two Meetings with us that Day, very
‘ much to the Satisfaction of all present ; I have
‘ been acquainted with him forty Years, and I
‘ don’t remember to have known him more lively
‘ in his Testimony ; but as he stood a pretty while
‘ the last Meeting, when he came out into the Air,
‘ he was taken with a Shivering, and holding under
‘ my Arm, told me he chose to walk to his Lodg-
‘ ing, (having rode up and down to Meeting before)
‘ and that he was apprehensive of the Return of his
‘ *Ague*. That Evening and Night, and almost all
‘ the next Day, he was very drowsy and grew
‘ weak ; we sent for a Physician, and you may be
‘ assured,

Sect. 9. 1734 10 1749. assured, he did not want any Thing in the Friend's Power with whom he lodged ; I was with him almost the whole Time of his Sickness, which was not attended with much Pain, but a gradual Weakness accruing, he departed the 14th at five in the Morning.—As he lived, so he died, a Pattern of Meekness and Innocency, desiring to be remembred to Friends in general.—Being with him alone the Evening before he departed, I asked him, if he had any Thing particular on his Mind, at which Time he told me to write to you both as Things might happen, with whom, he said, he had left his Will ; and that it was a fine Thing to make a right Use of Time, both with respect to this Life, and that which is to come.—He often desired, that Friends in this Place might be good Examples to their Neighbours, that they might be brought out of their Forms and Will-worship, into the divine Council, where all would be safe and well. Soon after he departed, I sent a Messenger to Haverfordwest, to acquaint Friends therewith, and our Friends Samuel Hopwood and Samuel Fothergill were with us, and abundance of People attended his Corpse to the Grave, where our Friend Samuel Fothergill had a good Opportunity, and I doubt not had the Satisfaction of Peace of Mind in coming some Miles out of his Way on that Occasion.

Our Friend Thomas Morgan and Jane his Wife, who is Benjamin's Relation, came over to the Burial from Caermarthen. I salute you in that Love which so often sent our dear deceased Friend to visit the Churches, and rest therein,

Swanfey, the 20th of the
 Second Month 1749.

Your assured real Friend.

The END of the JOURNAL.

A S E R I O U S
C A L L
I N
Christian L O V E
T o a l l P E O P L E,
T o t u r n t o t h e
S p i r i t o f C h r i s t
I n T H E M S E L V E S ;

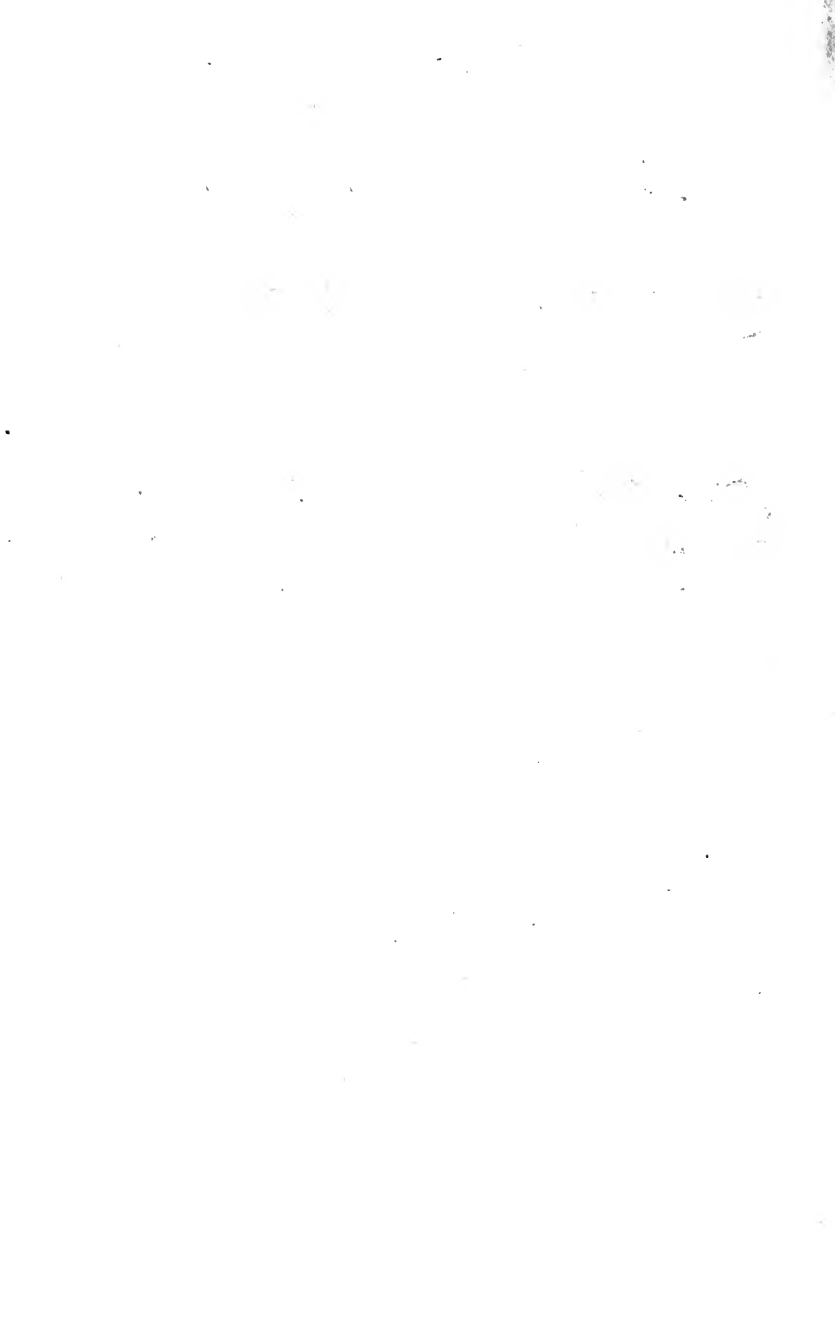
That they may come to have a right Understanding of the Things of GOD, and be enabled thereby to serve him acceptably : With some Observations on the following Heads ;

- | | | |
|--|--|----------------------|
| 1. The Universality of GOD's Love in sending His SON to die for all Men. | | 3. Worship. |
| 2. The Holy Scriptures. | | 4. Baptism. |
| | | 5. The Supper. |
| | | 6. Perfection. |
| | | 7. The Resurrection. |
| | | 8. Swearing. |

1 Theff. v. 21. *Prove all Things, hold fast that which is good.*
Rom. i. 19. *That which may be known of God, is manifest in them.*

L O N D O N :

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T H E

P R E F A C E.

Friendly Reader !

WHAT is here presented to thy View, is written in great Love, and I desire that the Lord, by his holy Spirit, may give thee a right Understanding of the Truths herein laid down. Our Principles and Doctrine have been very much misrepresented, and many of our Friends Words and Writings have been wrested and misconstrued by many who wanted Charity, which is the Bond of Perfection ; the Apostle has excellently described it in his first Epistle to the Corinthians ; he saith, Charity suffereth long, and is kind, 1 Cor. xiii. 4, 5, 6. Charity envieth not, Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no Evil, rejoiceth not in Iniquity, but rejoiceth in the Truth : Oh, that it might prevail among the Children of Men universally, that so there might be no envying one another : Charity is so far from speaking Evil, or doing Evil, that it thinketh no Evil : Though, 1 Cor. xiii. 3. saith the Apostle, I bestow all my Goods to feed the Poor, and give my Body to be burned, and have not Charity, it profiteth me nothing. *It*
were

were greatly to be desired, that all would endeavour to excel therein, that so there might be an holy Harmony amongst the Children of Men.

This Treatise being small, may come into many Hands, where some larger Books, that give a more full and particular Account of our Doctrine and Principles, may not come ; and if the Observations that are made on the several Heads touched upon, may have the good Effect to remove Prejudice, and open the Understanding of the Religious and Well-minded, it will very much answer the Desire of him who wishes well to thee, and all Men.

BENJAMIN HOLME.

A S E R I O U S

C A L L

I N

C H R I S T I A N L O V E

T O a l l P E O P L E, &c.

AS the Lord hath been so wonderfully gracious and kind to the Children of Men who were gone astray from him, that he has sent the *Spirit of his Son into their Hearts*, to be a Guide and Teacher to them; it is greatly to be desired, they may all take heed unto it, that thereby they may be enabled to withstand and resist the Enemy of their Souls, in all his Temptations and Assaults; for it is certain, as Christ said, *without me ye can do nothing*; we are not able without the Help of his Spirit, to resist the least Temptation; for in that divine Light, *which lighteth every Man that cometh into the World*, and gives Men and Women a Sight and Discovery of that which is evil, there is Power to enable them to withstand and resist the Enemy in all his Temptations, as they take heed to it; but many People are Strangers to this divine Light, though the Apostle *Paul* tells us, how Men may know it; he saith, *All Things that are reprov'd, are made manifest by the Light; for whatsoever doth make manifest is Light*. It is no Sin to be tempted, if Men

shut out the Temptation as soon as it is presented ; for we read that Christ was tempted several Ways, but he overcame the Tempter by resisting of him ;

James iv. 7, 8. the Apostle *James* saith, *Resist the Devil, and he will flee from you : Draw nigh to God, and he will draw nigh to you.* It is to this holy Light and Spirit that lets People see the Evil when it is presented, that we endeavour to turn the Minds of the Children of Men, that thereby we may be enabled to withstand the Enemy in all his Temptations ; we read,

Rev. xxi. 23, 24. that *The Nations of them which are saved shall walk in the Light of the Lamb. If we walk in the Light,*

1 John i. 7. saith *John, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son, cleanseth us from all Sin.* If all that profess to be the Followers of the Lord Jesus Christ, did but walk in this holy Light as they ought to do, they would shew forth *Christianity* in the Purity of it, and adorn the Doctrine of God our Saviour, by their good and holy living ;

John i. 5. we read, *The Light shineth in Darknes, and the Darknes comprehended it not.* How many that are Strangers to this holy Light which God hath caused to shine in Mens dark Hearts, have spoken Evil of it, and also of many that have borne Testimony to it ? We read that the Apostle *Paul was sent to turn Men from Darknes to Light, and from the Power of Satan to God.* And this is the great Labour now of those that are truly the Ministers of Christ, to turn the Children of Men to that true Light, which

John i. 9. we read, *lighteth every Man that cometh into the World.* This divine Light ought not to be rejected, nor the true Way of worshipping God despised, because they may be evilly spoken of by many that are ignorant of them : The Way in which the Apostle *Paul* worshipped God was, by

Acts xxiv. 14. some that were Strangers to it, counted *Heresy*, and

Acts xxviii. 22. the Believers were accounted *a Sect every where spoken*

spoken against. And it was said concerning Christ, *Have any of the Rulers or of the Pharisees believed on him; but this People who know not the Law are accursed.* They were so ignorant, that they counted those that believed in Christ accursed. Many of the Children of God have been evilly spoken of by those that were Strangers to the Lord; *Behold, saith John, what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God; therefore the World knoweth us not, because it knew him not.* He assigns the Reason why the World knew them not, *because, saith he, it knew him not.* While Saul was ignorant of God, he persecuted his People; all his Learning and Scholarship did not give him the Knowledge of God, nor yet the Knowledge of his People; *And Saul, yet breathing out Threatnings and Slaughter against the Disciples of the Lord, went unto the High-Priest, and desired Letters to Damascus, to the Synagogues, that if he found any of this Way, whether they were Men or Women, he might bring them bound to Jerusalem; and as he journeyed he came near Damascus, and suddenly there shined round about him a Light from Heaven, and he heard a Voice saying, Saul, Saul, why persecutest thou me? And he said, who art thou Lord? And the Lord said, I am JESUS whom thou persecutest; it is hard for thee to kick against the Pricks.* It is to be feared, that many do not know that it is the Lord by his Spirit that inwardly pricks them when they do amiss. Now here is the Ground of Persecution, when Men know not God, nor those that are truly his People, they persecute the true Worshipers of God as *Hereticks*. How many of the Martyrs in Queen Mary's Days were persecuted and put to Death as *Hereticks*, by those that were ignorant of God? And how many of our Friends have been persecuted unto Death by those that were Strangers to the Lord and his People? But as it

was of old, so it is now, *He that is born after the Flesh, persecutes him that is born after the Spirit*: We read how Christ said to his Followers, *If the World hate you, ye know that it hated me before it hated you: If ye were of the World, the World would love his own, but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you: Remember the Word that I said unto you, the Servant is not greater than the Lord: if they have persecuted me, they will also persecute you.* It has often been the Lot of many of the Followers of Christ, to be persecuted and reviled, and evil spoken of; but our Saviour to encourage his Disciples to bear Persecution, and the Reproaches and the Revilings

John xv. 18, 19, 20. *of Men, saith, Blessed are ye when Men shall revile you, and persecute you, and shall say all manner of Evil against you falsely, for my Sake; rejoice and be exceeding glad, for great is your Reward in Heaven, for so persecuted they the Prophets which were before you.* Although they that believed in Christ were accounted accursed by some, it was happy for them

Mat. v. 11, 12. *who did believe in, and receive him, to them he gave Power to become the Sons of God.* This is the great Blessing which they have, that receive Christ by his Spirit into their Hearts; as they are subject to him, they do not only receive Power to conquer their Lusts and Passions, but also to do the Will of God, and keep his Commands. But how many that are Strangers to the inward Appearance of the Lord Jesus Christ, by his Light and Spirit in Mens Hearts, have look'd upon it as strange Doctrine to preach Christ *within*? This is *the Mystery which hath been hid from Ages and from Generations, but now is made manifest to his Saints, to whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles, which is Christ in you the Hope of Glory.* And when some of our Friends have borne Testimony to that divine Light which

John i. 12.

Col. i. 26, 27.

which lighteth every Man that cometh into the World, John i. 9.
 many have made a Wonder of it, how the Light
 could be in Men ; and have spoken slightly of the
 Spirit, although we read, *As many as are led by the* Rom. viii.
Spirit of God, they are the Sons of God. If any Man 14.
(saith the Apostle) hath not the Spirit of Christ, he Rom. viii. 9.
is none of his. If Men have not this Spirit for their
 Guide, they cannot be *Christians*, nor Members of
Christ's Church, although they may be strict in ob-
 serving a great many outward Observations ; for
 we read, that *In Christ Jesus, neither Circumcision* Gal. vi. 15.
availeth any Thing, nor Uncircumcision, but a New
Creature. It is as Men come to be born of the
Divine Nature, being created anew in Christ Jesus
 unto good Works, that they come to have a right
 Understanding of the Things of God ; *I thank thee,* Mat. ix. 25,
O Father, (said Christ) *Lord of Heaven and Earth,* 26.
because thou hast hid these Things from the Wise and
Prudent, and hast revealed them unto Babes ; even so
Father, for so it seemed good in thy Sight. He that
 is truly a Child of God, and born of his Spirit, has
 a more true and sensible Knowledge of God, and
 also of the Mysteries of his Kingdom, than Men in
 their natural and unconverted State can attain unto
 by all their Wisdom and Parts ; for we read, that
The natural Man receiveth not the Things of the Spirit I Cor. ii.
of God, for they are Foolishness unto him, neither can 14.
he know them, because they are spiritually discerned ;
 they are beyond his Reach and Comprehension :
 The Apostle saith, *Prove all Things ; hold fast that* I Theff. v.
which is good. Now the Way for Men to have a right 21.
 and clear Discovery of the Truth, is to come to that
 divine Light, which God has caused to shine in Mens
 Hearts ; the Apostle saith, *God who commanded the* 2 Cor. iv. 6.
Light to shine out of Darknes, hath shined in our Hearts,
to give the Light of the Knowledge of the Glory of God,
in the Face of Jesus Christ. And as the Lord, by
 his Light, gives thee a Sight and Discovery of the
 Truth,

Truth, I desire that thou mayst embrace it, and join with it; *The Lord*, saith the Prophet, *both shewed to thee, O Man, what is good: And what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God?* Now the Lord, by his holy Light, doth not only shew Men that which is good, and what he requires of them; but he is near to shew them that which is Evil, in its very first Appearance: *He that shews to Man his Thoughts*, saith the Prophet, *the Lord of Hosts is his Name*: The Apostle saith, *Whatsoever makes manifest is Light, and whatsoever is re-proved is made manifest by the Light*. Now this holy Light, which gives Men a Sight and Discovery of that which is evil, when it is presented, is the great Touch-stone that we desire all may come to. If Men do not take heed to this, they may soon err in Judgment, and receive and embrace false Doctrine, and wrong Principles. And Mens receiving false and wrong Opinions, doth very much open a Door for wrong Practices. If Men once entertain a Belief, that there is no Possibility of their conquering and overcoming their Corruptions while here, what Encouragement is there for them to war against them? Or if they believe that there is a *Purgatory*, or a Place in which they may be cleansed from their Sins after Death, it is no Wonder if they live so as to fulfil and gratify their own carnal Desires and Inclinations. But it is his Work that was a Lye from the Beginning, to persuade Men to believe this; we do not read, that the rich Man that we have an Account of in *Luke*, met with any Place of Cleansing after Death. And if Men entertain a Belief, that God has before ordained a great Part of Mankind to perish, and the Rest to be saved; and that the Numbers are so fixed, that none can be diminished from them that are to perish, or any added to the Number of them that are

are to be saved, what need any Body take any Care about another World? This Doctrine doth very much destroy Religion and *Christianity*. I believe some have been so darkened in their Understandings, that they have not stuck to say, that God has fore-ordained whatever comes to pass; that he has appointed the Murderer to murder, and the Thief to steal, that so they might consequently perish. How contrary is this Doctrine to what we read in the Holy Scripture, where the Lord has said, *As I live, Ezek xxxiii I have no Pleasure in the Death of the Wicked, but rather that the Wicked turn from his Way and live.*^{11.} We read, that *They have built the high Places of Jer. vii. 31. Tophet, which is in the Valley of the Son of Hinnon, to burn their Sons and Daughters in the Fire; yet, saith the Lord, I commanded them not, neither came it into my Heart.* Although this came to pass, the Lord was so far from ordaining it, that speaking after the manner of Men, he said, *it came not into his Heart.* It would be abominable to say, that God ordains all the wicked Things which come to pass. I wish that all would be careful how they are imposed upon to receive any Doctrines which are repugnant to the Doctrine of Christ, and the primitive *Christians*, recorded in the Holy Scriptures; and that People would compare their Doctrine with the Doctrine there laid down, and see how they correspond. It has pleased God to raise up a People to preach the same Doctrine, and bear the same Testimony, that the Apostles and primitive *Christians* bore: *John saith, We are of God, he that knoweth God, beareth us; he that is not of God, beareth not us.* I desire that none may reject the Truth, because it may be held forth by a People that are despised by many that do not rightly know them: *For ye see your Calling, Brethren, how I Cor. i. 26, 27, 28, 29. that not many wise Men after the Flesh, not many Mighty, not many Noble, are called; but God hath chosen*

chosen the foolish Things of the World to confound the Wise, and God hath chosen the weak Things of the World to confound Things which are mighty, and base Things of the World, and Things which are despised, hath God chosen ; yea, and Things which are not, to bring to nought Things that are, that no Flesh may glory in his Sight. Although the most of them that believed in and received the Lord Jesus Christ, were not the Wise, and Mighty, and Noble ; yet we may conclude safely, that some of the Wise, &c. did believe in him : And although the Generality of them that are now come to believe in, and receive the Lord Jesus Christ in his spiritual Appearance, are not of the Wise and Noble, yet blessed be the Lord, some such are come to believe in, and receive Christ by his Spirit into their Hearts ; and that all may thus receive him, is my sincere Desire.

I. *Concerning the Universality of GOD's Love, in sending His Son to die for all Men.*

WE freely own, that it is the Duty of the Children of Men to believe in Christ, as he did outwardly appear ; and we hold it to be absolutely needful, that they believe his Death and Sufferings, and what he has done for them, without them, where it has pleased God to afford them the Benefit of the Holy Scriptures that declare thereof ; yet we believe this outward Knowledge is not so absolutely essential to Salvation, but that Men may be saved by the Lord Jesus Christ that suffered upon the Cross for them, if they are subject to his Spirit in their Hearts, although their Lots may be cast in those remote Parts of the World, where they are without the Benefit of the Holy Scriptures, and may know nothing of the Coming of Christ in the
Flesh ;

Flesh ; for the Apostle *Paul* in the fifth of the *Romans* saith, *As by the Offence of One, Judgment came upon all Men to Condemnation, even so by the Righteousness of One, the free Gift came upon all Men to Justification of Life* ; for as all Men partake of the Fruit of *Adam's* Fall, by reason of that evil Seed, which through him is communicated unto them, which inclines them unto Evil, although many Thousands of them never heard of the Fall of *Adam*, nor of his eating of the forbidden Fruit : So we believe many may, and do receive Benefit by the Lord *Jesus Christ*, as they take Heed to that divine Light and Grace, which is communicated to Mankind universally, through him, although they may know nothing of his Coming in the *Flesh*. Now though we hold it absolutely needful, that Men believe in the Death and Sufferings of *Christ*, where they have the Benefit of the Holy Scriptures that declare thereof, as is before observed ; yet all this Knowledge will not entitle to a Part in the Kingdom of God, unless they know him that died for them, to save them out of those Things that unfit them for that holy Kingdom, into which nothing that is unclean can enter.

But because we bear Testimony to the inward John i. 9: Appearance of the Lord *Jesus Christ*, by his Light and Spirit in Mens Hearts, some have been so unkind and unjust, that they have not stuck to say, that we deny'd the Lord *Jesus Christ* that suffered without the Gates of *Jerusalem* for us ; which is a very great Abuse upon us, for we firmly believe in him that was born of the *Virgin Mary*, that suffered upon the Cross for the Redemption of Mankind universally ; and we are so far from denying him that died for us, and rose again, and ascended into Heaven, and is come again by his Spirit into our Hearts, that we hold forth his Death and Sufferings in a far more extensive Manner than many others

others do ; for a great many will have it, that Christ only died for the Believers, and a Part of Mankind ; but we believe, according to the Scripture, that he tasted Death for every Man : *But we see Jesus, who was made a little lower than the Angels, for the suffering of Death, crowned with Glory and Honour, that he by the Grace of God should taste Death for every Man. My little Children, these Things write I unto you, that ye sin not ; and if any Man sin we have an Advocate with the Father, Jesus Christ the Righteous ; and he is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.* Here is the wonderful Love of God set forth to Mankind universally ; *Therefore, as by the Offence of One, Judgment came upon all to Condemnation ; even so by the Righteousness of One, the free Gift came upon all Men to Justification of Life.* So that the Plaister is as broad as the Sore. Now although we believe that Christ has, by his offering up of himself once for all, cleared the Score, so far upon the Account of Infants and Mankind in general, that no Man will perish because of the Sin of *Adam* ; yet we do not believe that the Death and Sufferings of Christ without the Gates of *Jerusalem* will render Men justified, and acceptable in the Sight of God, except they know him that died for them, to redeem them out of actual Sinning, and from those Things that unfit them for the Kingdom of God : *Know ye not, saith the Apostle, that the Unrighteous shall not inherit the Kingdom of God ? Be not deceived ; neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God ; and such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus Christ, and by the Spirit of our God.* Here the Apostle has clearly set forth how

Men

Heb. ii. 9.

1 John ii.
1, 2.

Rom. v. 18.

1 Cor. vi.
9, 10, 11.

Men are justified. Now this is what we are concerned for, that all People may come to know the Lord to work a Change in their Hearts, and wash them by his Spirit; *He saved us by the Washing of Titus iii. 5, 6.* *Regeneration, and the Renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour.* Now here is Salvation and Justification by Christ upon a true and right Foundation; *And Mat. i. 21.* *she shall bring forth a Son, and thou shalt call his Name JESUS, for he shall save his People from their Sins.* Mark, that Salvation from Sin is the Way for Men to be saved by Christ, from the Wrath to come; for we read, that *Tribulation and Anguish Rom. ii. 9.* *will be upon every Soul of Man that doth evil, of the Jew first, and also of the Gentile. There is there- Rom. viii.* *fore now no Condemnation to them which are in Christ 1.* *Jesus, who walk not after the Flesh, but after the Spirit.* As Men come to witness a being washed and sanctified, and brought into Christ, and know their Abiding to be in him, they are redeemed out of those Things that bring Condemnation.

If any Man be in Christ, he is a new Creature, *Whosoever abideth in him, sinneth not. We know that 1 John iii. 6.* *whosoever is born of God, sinneth not; but he that is 1 John v. 18.* *begotten of God, keepeth himself, and that wicked One toucheth him not. He that believeth on the Son of God, 1 John v. 23.* *hath the Witness in himself.* This is the Sum of all, for Men so to live, that they may have the Witness in themselves, that they please God. We read concerning *Enoch*, that before he was translated, he had this Testimony, that he *pleased God. If our Heart 1 John iii.* *condemn us, God is greater than our Heart, and 20, 21.* *knoweth all Things: If our Heart condemn us not, then have we Confidence towards God.* Friendly Reader, whoever thou art, that art condemned and reprov'd in thyself, for that which is evil, I tenderly desire thou mayst turn to that holy Spirit, which doth inwardly reprove thee for it: *If I go*

John xvi.
7, 8.

not away, the Comforter will not come unto you ; but if I depart, I will send him unto you, and when he is come, he will reprove the World of Sin. The same Holy Spirit that reproveth Men for Sin, will not only give them Power over those Things that they are overcome with, which are evil, if they take heed unto it ; but as they come out of those Things they are reprov'd for, it will be a divine Comforter to them, and they will be inwardly justified in themselves.

Titus ii. 11,
12, 13.

We read, that The Grace of God that bringeth Salvation hath appeared to all Men, teaching us, that denying Ungodliness, and Worldly Lust, we should live soberly, righteously, and godly in this present World, looking for that blessed Hope, and the glorious Appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works. Now although the Apostle has here so excellently borne Testimony to the Sufficiency and Universality of the Grace of God, many are so narrow, that they are not willing to own, that Christ has died for all ; nor will they allow, that saving Grace is given to all, although we read, that *a Manifestation of the Spirit is given to every Man to profit withal.* And in the Parable of the Sower, that went forth to sow, the Seed fell on all the four Sorts of Ground, but it did not bring forth Fruit to Perfection, save only in the good Ground ; and the unprofitable Servant had a Talent committed to him, which was sufficient for him, if he had but improved it ; it is plain, that the Fault was in himself ; so that if any Man perish, he is the Cause of his own Destruction, as it was said of Israel, *O Israel, thou hast destroyed thyself ! but thy Help is in me.* God gave them of his good Spirit to instruct them, but they rebelled against him. Many for want of a right Understanding, have made a very wrong Use of Paul's Words in the

Ninth

Neh. ix.
30, 36.

Ninth of the Romans: *For the Children being not yet born, neither having done any Good or Evil, that the Purpose of God according to Election might stand, not of Works, but of him that calleth, it was said unto her, the Elder shall serve the Younger, as it is written, Jacob have I loved, but Esau have I hated.* Now the Apostle doth not say, that before the Children were born, it was said, *Jacob have I loved, and Esau have I hated*; but that *the Elder shall serve the Younger*; and as 'tis written, *Jacob have I loved, but Esau have I hated*: He has Reference to what is written: Read *Obediah, For thy Violence against thy Brother Jacob, Shame shall cover thee, and thou shalt be cut off for ever.* If God had hated *Esau*, and ordained *Pharaoh* to perish, before they were born, he would have been a Respector of Persons, which is contrary to the Apostle *Peter's* Testimony; *Of a Truth, I perceive, said he, that God is no Respector of Persons, but in every Nation he that feareth him, and worketh Righteousness, is accepted with him.* Here are the Conditions laid down, upon which all People may be accepted of God; for we believe, as it is the Will of God, that all Men should be saved, so he gives to every Man a Day of Visitation, in which he inwardly strives with them, by his Holy Spirit, to reclaim them. He strove long with the People in the old World; *And the Lord said, my Spirit shall not always strive with Man, because he also is Flesh.* There was a Time in which they might have been saved, but they would not be reclaimed from those Things that were displeasing to him, therefore he cut them off in his Wrath; and there was also a Time in which the Inhabitants of *Jerusalem* might have been gathered, but they would not, and our Saviour wept over them, and said, *O Jerusalem! Jerusalem! thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth*

Rom ix.
11, 12, 13.

Obed. i. 10.

Acts x. 34.
35.

Gen. vi. 3.

Mat. xxiii.
37, 38.

gathereth

gathereth her Chickens under her Wings, and ye would not? Behold your House is left unto you desolate! Christ did not say, they could not be gathered, but said, *ye would not*; so that the Cause why they were not gathered, was not in the Lord, but in themselves: But if God by a secret Decree, had beforehand determined their Destruction, why should he have sent his Servants to them, in order that they might be gathered? And what will People make of our Saviour's weeping over them, if they were beforehand ordained inevitably to perish? I wish all may consider these Things seriously; the Apostle saith, *What if God, willing to shew his Wrath, and to make his Power known, endured with much Long-suffering the Vessels of Wrath fitted to Destruction?* And why is this Long-suffering, but in order that they might be gained upon? Why was *the Long-suffering of God, which waited in the Days of Noah, while the Ark was preparing*, but that they might be reclaimed from their wrong Doings? When *Pharaoh had refused to let Israel go, and said, Who is the Lord, that I should obey his Voice, to let Israel go? I know not*, said he, *the Lord, neither will I let* Israel go; then we read, that the Lord said, *I will harden Pharaoh's Heart, and multiply my Signs and my Wonders in the Land of Egypt.* And the Lord shewed his Power in his Destruction, as he did in the Destruction of the old World; but let it be considered, that they brought this upon themselves, by their rebelling against him; for why should the Lord have striven with the old World, if he had determined their Destruction beforehand? Friendly Reader, I desire the Lord may open thy Understanding by his Holy Spirit, that thou mayst have a right Discerning of these Things; Peter saith, *Account that the Long-suffering of our Lord is Salvation, even as our beloved Brother Paul also, according unto the Wisdom given unto him, hath written*

Rom. ix.
22.

1 Pet. iii.
20.

Exod. v. 2.

Exod. vii.
3.

Exod. xiv.
23.

2 Pet. iii.
15, 16.

unto you, as also in all his Epistles, speaking in them of these Things, in which are some Things hard to be understood, which they that are unlearned, and unstable, wrest, as they do also the other Scriptures, unto their own Destruction. Peter did not mean that it was those that were outwardly unlearned, that wrested Paul's Words; for we read, that he and John were both said to be unlearned and ignorant Men; Now when they saw the Boldness of Peter and John, and perceived that they were unlearned and ignorant Men, they marvelled, and they took Knowledge of them, that they had been with Jesus. It was then, and is now, such as are unlearned in the School of Christ, that did and do wrest Paul's Words; and if People do not come to learn of Christ, it is no Wonder if they put wrong and gross Constructions upon many Places of the Holy Scriptures; but although this Place hath been made very ill Use of by many, the Apostle Paul doth give ample and full Testimony of the good Will of God to Mankind; I exhort, saith he, therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men; for Kings, and for all that are in Authority, that we may lead a quiet and peaceable Life, in all Godliness and Honesty; for this is good and acceptable in the Sight of God our Saviour, who will have all Men to be saved, and to come unto the Knowledge of the Truth. If the Apostle had believed, that a Part of Mankind were ordained to perish, before they were born, he would not have advised Timothy to pray for all Men, nor have told him, that it was the Will of God that all Men should be saved: So that if any Man perish, as is before observed, the Fault is in himself; Say unto them, as I live, saith the Lord God, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and live. When I shall say to the Righteous, that he shall surely live; if he trust to his

Acs iv. 13

1 Tim. ii.
1, 2, 3, 4Ezek xxviii
11, 13, 14,
15

Isa. lv. 7.

his own Righteousness, and commit Iniquity, all his Righteousness shall not be remembered, but for his Iniquity that he hath committed, he shall die for it. Again, when I say unto the Wicked, thou shalt surely die; if he turn from his Sin, and do that which is lawful and right; if the Wicked restore the Pledge, give again that he had robbed, walk in the Statutes of Life, without committing Iniquity, he shall surely live, he shall not die. I wish that all might seriously consider this, and that all who think they stand and are secure, may take heed lest they fall; and that they who have gone into evil Things, may be encouraged to turn to the Lord, by true Repentance and Amendment of Life, that they may find Mercy at his Hand, as the Prophet saith, *Let the Wicked forsake his Way, and the unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy, and to our God, and he will abundantly pardon.* We are not of their Mind that say, *once in Grace and ever in Grace*, or that the least Degree of true and saving Grace cannot be fallen from; but we believe Men may now, as some of old did, make Shipwreck of Faith and a good Conscience; and from what is before said, it is plain, that a righteous Man may turn from his Righteousness, therefore it is good for all to be watchful: *What I say to you*, said Christ to his Followers, *I say to all, watch.* No Man is longer safe than he is upon his Watch. It was when *David* and *Peter* were off their Watch, that they fell; and the Miscarriages that are among the Children of Men, are owing to their Unwatchfulness; not but that we believe the Grace and good Spirit of God is sufficient to keep Men from falling and sinning, and out of all evil and hurtful Things, as they take heed unto it; unto which Grace, Friendly Reader, I commend thee for Safety and Preservation.

2. Concerning the HOLY SCRIPTURES.

ALTHO' some have misrepresented us, as tho' we undervalued or difesteemed the Holy Scriptures of the Old and New Testament ; yet we do bless the Lord, and have great Cause so to do, that the excellent Counsel therein contained, which proceeded from the Spirit of God, is preserved upon Record to this Day ; and it is a great Favour that we live under a Government, where we have the Liberty to read them, this being a Privilege that many called *Christians* are deprived of, in some other Countries ; and I wish that all would be frequent in reading of them : The Apostle *Paul* commended *Timothy*, in that from a Child he had known the Holy Scriptures, which, saith he, are able to make thee wise unto Salvation, through Faith, which is in Christ Jesus. All Scripture given by Inspiration of God, is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto all good Works. Search the Scriptures, saith Christ, for in them ye think ye have eternal Life, and they are they which testify of me, and ye will not come to me that ye might have Life. They are greatly to be valued, in that they testify of Christ, in whom there is Power to give Men Victory over their Corruptions and Passions, and enable them to do the Will of God ; we read that Christ came unto his own, and his own received him not ; but as many as received him, to them gave he Power to become the Sons of God. They that receive Christ by his Spirit into their Hearts, they receive Power ; for Christ's Spirit is a Christian's Strength : I can do all Things,

^{2 Tim. iii.}
15, 16, 17.

^{John v. 39}
40.

^{John i. 11,}
12.

^{Phil. iv. 13.}

faith the Apostle, *through Christ, which strengthens*
 2 Pet. i. 20, *me.* We read, that *No Prophecy of the Scripture is*
 21. *of any private Interpretation ; for the Prophecy came*
not in old Time by the Will of Man, but holy Men
of God spake as they were moved by the Holy Ghost.
 Now we say, the most true Interpreter of the
 Holy Scripture, is the Holy Ghost, or Spirit, from
 which they did proceed ; we read, that *The natural*
Man receives not the Things of the Spirit of God,
neither can he know them, faith the Text, and there
 is a strong Reason laid down for it, *because they are*
spiritually discerned ; they are beyond his Reach and
 1 Cor. ii. *Comprehension ; For what Man knoweth the Things*
 11. *of a Man, save the Spirit of a Man which is in him ;*
even so the Things of God knoweth no Man, but the
Spirit of God. This is the Key which opens the
 Mysteries of the Kingdom of God to Men ; I take
 this to be the great Reason why there are such great
 Mistakes about Religion, and why many put such
 gross Constructions upon many Parts of the Holy
 Scriptures, as they do, because they do not come
 to that divine Spirit which gives a right and true
 Job xxxii. *Understanding ; as Elibu said, There is a Spirit in*
 8. *Man, and the Inspiration of the Almighty giveth them*
Understanding. Till Men come to the Holy Spirit
 of God in themselves, they can neither know God,
 Mat. xi. 27. *nor the Things of God ; for we read, that No Man*
knoweth the Father save the Son, and he to whomsoever
the Son will reveal him. Now if Revelation was
 ceased, as some do imagine it is, what a sad Con-
 dition would Mankind be in ? For we read, *the*
World by Wisdom knows not God ; there is no
 Knowledge of God, but by the Revelation of his
 Son ; and it is as Men come to have an inward
 Knowledge of God, that they come to have a right
 Understanding of the Holy Scriptures, which pro-
 ceeded from the good Spirit of God, wherefore we
 highly value them ; though it is to be feared, some
 called

called *Christians* do disbelieve many of the great Truths therein contained ; for I believe, that a Man, through often rebelling against the Holy Spirit of God in himself, may arrive to such a Degree of Wickedness, that he may reject the Scriptures, and count them but Fables ; and may be so far from owning of any Thing of God in Man, as to deny the Lord that bought him, and according to *Psalms* xiv. 1. he may say in his Heart, *there is no God*. It is the Work of the Enemy of all Righteousness, to persuade Men that there is no God, and that the Scriptures are but a Fiction, and that Men are not accountable for their Words or Actions, and that there are no future Rewards and Punishments ; that they might walk at large, and take their full Swing in Wickedness. It is greatly to be desired, if there be any such now living, whose Day of Mercy is not wholly over, that have arrived to such a Degree of Hardness and Wickedness as this is, that they may be brought to a Sense of their Iniquity and Error, and be so truly humbled in Soul because thereof, that if possible, they might find Mercy at the Lord's Hand. The better *Christian* that any Man is, the more true and real Value he has for the Holy Scriptures.

3. Concerning W O R S H I P.

WE live in a Time in which there is great Difference, even among those called *Christians*, about Religion and the Worship of God. Difference about Religion and the Worship of God is no new Thing ; the *Jews* and *Samaritans* differed John iv. 9. to such a Degree, that it seems they did not deal with one another. It is very much amiss, where Religion sours People, and makes them rigid, and bitter one against another. *Christianity* is Love, and

he that is a *Christian* in his Heart, is full of Pity and good Will to them that are under a Mistake in Matters of Religion ; and the worst that he wishes for all such, is, that the Lord may direct them right ; for they that have the Mind of Christ, would not have any Soul to err, either in Faith or Practice. Our Saviour in his Discourse with the Woman of *Samaria*, has clearly described the true and spiritual Worship ; *But the Hour cometh, and now is, when the true Worshippers shall worship the Father in Spirit and in Truth ; for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.* Now we believe, that as God is a Spirit, he may be truly worshipped, as we are gathered in his Spirit, though there be not a Word outwardly spoken among us, as Christ said, *Where two or three are gathered together in my Name, there am I in the*

John iv. 23, 24.

Mat. xviii. 20.

Isa. xl. 31.

Midst of them ; and the holy Prophet saith, They that wait upon the Lord, shall renew their Strength : They shall mount up with Wings as Eagles ; they shall run, and not be weary ; and they shall walk, and not faint. Although I believe a great many pious good *Christians* can say, as they have waited humbly upon the Lord, in true Silence of all Flesh, with their Minds truly staid upon him, they have enjoyed that divine Comfort which has been beyond what they could express in Words ; yet this of *silent Waiting* is a great Mystery to many People. There is a divine Teacher near Men, even in their own Hearts, which is sufficient to teach them, as they take heed thereto. It is to be feared, that many People too much depend upon the Teachings of Men, and neglect the divine Teacher in themselves ;

† John ii. 27.

But the Anointing which ye have received of him, abideth in you ; and ye need not that any Man teach you, but as the same Anointing teacheth you of all Things, and is Truth, and is no Lie ; and even as it bath

hath taught you, ye shall abide in him. Now we understand the holy Man here, to speak in a large Sente; he told them, that they needed not that any Man taught them, but as the same Anointing taught them, &c. We do very much own outward Preaching and Praying, where it proceeds from this divine Anointing. If it please God to speak by this through any Instruments, whether Male or Female, we believe there should be Liberty amongst us, for every one to speak as he requires it of them; For ^{1 Cor. xiv. 31, 32.} *ye may all prophesy one by one, that all may learn, and all may be comforted; and the Spirits of the Prophets are subject to the Prophets. And they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them Utterance.* We believe the true Preaching, and Praying, is that which proceeds from the Holy Spirit; ^{Rom viii. 26.} *We know not what we should pray for as we ought, but the Spirit itself maketh Intercession for us, with Groanings which cannot be uttered. I will pray with the Spirit, and I will pray with the Understanding also: I will sing with the Spirit, and I will sing with the Understanding also.* ^{1 Cor. xiv. 15.}

This is the Preaching, and Praying, and Singing, which we own, that is by the Direction and Assistance of the Holy Spirit. Now some being against Womens speaking in the Church, urge what the Apostle saith, ^{1 Cor. xiv. 34, 35.} *Let your Women keep Silence in the Churches, for it is not permitted unto them to speak; but they are commanded to be under Obedience, as also saith the Law, and if they will learn any Thing, let them ask their Husbands at Home, for it is a Shame for Women to speak in the Church. Let the Women learn in Silence with all Subjection; but I suffer not a Woman to teach, nor to usurp Authority over the Man, but to be in Silence.* We do not take this to be a prohibiting holy Women to speak, whom the Lord calls thereto; and I think it would be very much

amiss to say, that the Apostle *Paul* was against holy Women speaking, whom God called to speak ; but such troublesome and unruly Women as disturbed the Church by their Questions, and usurped Authority over the Man, which he was against, we are against. If the Apostle *Paul* had been against holy Women Praying and Prophefying, why should he lay down a Rule how they ought to behave themselves when they Pray or Prophefy ? *But every Women that Prayeth or Prophefieth with her Head uncovered, dishonoureth her Head.* And he commends to the Believers divers good Women. *I commend unto you Phebe our Sister, which is a Servant of the Church.* All good Ministers of Jesus Christ are Servants to the Church. And he advised his true Yoke-fellow, *to help those Women which laboured with him in the Gospel* ; so that he was an Encourager of holy Women, that laboured in the Gospel : We read, that *Anna* spoke in the Temple, *and she was a Widow of about Fourscore and four Years, which departed not from the Temple, but served God with Fastings and Prayers, Night and Day ; and she coming in that Instant, gave Thanks likewise unto the Lord, and spake of him to all them that looked for Redemption in Jerusalem.* And we read, that *Philip* the Evangelist had four Daughters, Virgins, and they did all Prophefy. And *Joel* also prophefied that God would pour forth of his Spirit, &c. *But this is that, saith Peter, which was spoken by the Propbet Joel ; and it shall come to pass in the last Days, saith God, I will pour out of my Spirit upon all Flesh, and your Sons and your Daughters shall prophefy, and your young Men shall see Visions, and your old Men shall dream Dreams, and on my Servants, and on my Handmaidens, I will pour out in those Days of my Spirit, and they shall prophefy.* Now although Prophefying is several Times taken in the Scripture for foretelling Things to come ; read *Jeremiab*, and several

1 Cor. x. 5.

Rom. xvi.
5, 10 13.Luke ii.
37, 38.Acts ii. 16,
17, 18.

Jer. xxi.

several other Prophecies of the Prophets ; yet it is also taken for edifying the Church ; *But he that prophesieth, speaketh unto Men to Edification. and Exhortation, and Comfort. He that speaketh in an unknown Tongue, edifieth himself ; but he that prophesieth, edifieth the Church.* Mary was sent by Christ to declare of his Resurrection, *Jesus saith unto her, touch me not, for I am not yet ascended to my Father ; but go to my Brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.* And the Woman of Samaria was instrumental to bring many of her Neighbours to believe in Christ ; she said, *Come see a Man that has told me all that ever I did, is not this the Christ ? And many of the Samaritans of that City believed on him, for the Saying of the Woman, which testified, he told me all that ever I did.* Now it is to Christ, as he inwardly appears in Mens Hearts by his Light and Spirit, that we desire all may come. It is he that shews Men when they do amiss. Christ within, *which is the Hope of the Saints Glory,* is a great Mystery to many People. *When it pleased God, saith the Apostle Paul, to reveal his Son in me, that I might preach him among the Heathen, immediately I conferred not with Flesh and Blood :* Here was the Son of God revealed in him. Now that all may have a right Understanding of the Things of God, we desire that they may come to him that hath the Key of David, that opens the Mysteries of the Kingdom of God to Men.

1 Cor. xiv
3, 4.John xx.
17.John iv.
29, 39Col. i. 27.
Gal. i. 16.

4. Concerning BAPTISM.

BEcause of our Difuse of Water-Baptism, and Bread and Wine, we have been very hardly spoke of, as though we denied the Ordinances of Jesus Christ; whenas there is no People that I know of, that do more truly own the Necessity of believing and being baptized than we do; but we do not understand it to be only an historical Belief of the Conception and Birth, and Life and Miracles, and also of the Death and Sufferings, and Resurrection and Ascension of Christ, or a being outwardly baptized with Water, that will entitle Men to Salvation; for we read, *that Simon the Sorcerer believed, and was baptized,* and yet he was so far from being in a State of Salvation, that *Peter* saith to him, *I perceive thou art in the Gall of Bitterness, and in the Bond of Iniquity.* But lest any should be under a Mistake, and take the Baptism of Water to be the one essential and saving Baptism, hear the Apostle *Peter*; *When once the Long-suffering of God waited in the Days of Noah, while the Ark was preparing, wherein few, that is, eight Souls were saved by Water. The Antitype whereof, even Baptism, doth also now save us; not the putting away of the Filth of the Flesh, [mark that] but the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ.* Now it is the Baptism of Christ, by his Spirit, that brings Men to that; for it is plain, from the Instance of *Simon* before noted, that a Man may believe, and be baptized with Water, and be so far from having the Answer of a good Conscience, that he may be in the *Gall of Bitterness, and in the Bond of Iniquity,* which is the very Reverse of
Christianity

Acts viii.
13, 23.

1 Pet. iii.
20, 21.

Christianity. A great many take the Commission in the 28th of *Matthew*, to be a Commission for Water-Baptism; *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* Now here is no Mention of Water. Is it not reasonable to suppose, that if our dear Lord had intended that they should baptize with Water, that he would have expressly mentioned it. Although the Apostle *Paul* was not inferior to the chief of the Apostles, he saith, *I thank God that I baptized none of you, but Crispus and Gaius, lest any should say, that I had baptized in mine own Name; and I baptized also the Household of Stephanas; besides, I know not whether I baptized any other; for Christ sent me NOT to baptize, but to preach the Gospel.* So that what he did in that Case, was by way of Condescension, as in the Case of circumcising *Timothy*, and going into the Temple, and purifying himself. It would be a weak Thing to plead for these Things now, because the Apostle practised them. Doth it therefore follow, that Water-Baptism should be practised now, because the Apostle *Paul*, by way of Condescension, practised it? For if he had took that Commission, *Mat. xxviii. 19.* to be a Commission for him to baptize with outward Water, we may safely conclude, that he would not have thanked God that he had done him so little Service. We do not deny, but that some other of the Apostles did also, by way of Condescension, practise Water-Baptism; but that they were commanded to baptize with Water in that Commission, I think will be too hard for any body to prove. It is possible some may be ready to say, it must needs be meant of Water; because, say they, no Man can baptize with the Spirit, or into the Power and Spirit of Christ: We freely own, that no Man, as he is a Man, by his own Power can do this; neither can any Man

Mat. xxviii.

19.

1 Cor. i.

14, 15, 16.

17.

Acts xvi. 3.

and xxi. 26.

Mat. xxviii.

19.

by

Mat. x. 8. by his own Power, as he is Man, *heal the Sick, cleanse the Lepers, raise the Dead, cast out Devils,* and yet we find the Disciples were commanded to do these Things. And by the same Power, by which they did cast out many Devils, and healed the Sick, &c. they were instrumental to baptize Men into the Name and Power of Christ. *And as I began to speak, saith Peter, the Holy Ghost fell on them as on us at the Beginning. Then remembered I the Word of the Lord, how that he said, John truly baptized with Water, but ye shall be baptized with the Holy Ghost.* At the great Meeting we read of in the second of Acts, Verse the 4th, it is said, *They were all filled with the Holy Ghost, and began to speak with other Tongues as the Spirit gave them Utterance;* yet some of the Multitude mocked, and were so ignorant of the Operation of the Holy Ghost, that they said, Verse 13, *These Men are full of New Wine: But Peter standing up with the Eleven, lift up his Voice, and said unto them, Ye Men of Judah, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my Words, for these are not drunken as ye suppose, seeing it is but the third Hour of the Day; but this is that which was spoken by the Prophet Joel, &c.* It is hard to make Men sensible of the Operation of the Holy Ghost, and of the spiritual Baptism, while they are Strangers to the Spirit in themselves; but if it could be proved, that the Disciples in that Commission were commanded to baptize with or in Water, which I believe cannot be done; how will they that are for the Sprinkling of Infants, prove their Practice from that Commission, *Go teach all Nations, &c.* for they are not capable of being taught. As to what is urged of the Jaylor, and all his, and of whole Families being baptized; there is no Account that there were any Infants baptized in any of them. There is abundance of Families now, as (we may reasonably suppose) there were then,

in

Acts xi. 15,
16.

Mat. xxviii.
19, 20.

Acts xvi.
33.

in which there are no little Children. As to that of our Saviour, where he saith, *Suffer little Children to come unto me, and forbid them not, for of such is the Kingdom*, it cannot be proved from Scripture, that he baptized any of them in, or with Water. But as to this Practice of Sprinkling Infants, it is so much without Foundation in the Scripture, that a great many People, who are not of our Society, do not hold it or own it. The Way rightly to understand this Commission, is to come to that Spirit by which it was given forth. Many urge, that our Saviour was baptized of *John*; he was also circumcised; doth it therefore follow that we must be circumcised, because he was circumcised? For as he was born under the Law, he fulfilled the Law, and he is the End of the Law for Righteousness-sake, to all them that believe. When Christ came to *John* to be baptized of him, *John* forbid him, saying, *I have need to be baptized of thee*. Here *John* the Baptist, who was the Administrator of Water-Baptism, was sensible that he had Need to be baptized of Christ, with the Baptism of the Holy Ghost: *Suffer it to be so now*, said Christ. *for thus it becometh us to fulfil all Righteousness*: So that he fulfilled the Righteousness of *John's* Dispensation. *John* has very clearly and excellently distinguished his Baptism with Water, from the Baptism of Christ, with the Holy Ghost, *I indeed baptize you with Water unto Repentance; but he that cometh after me, is mightier than I, whose Shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with Fire, whose Fan is in his Hand, and he will thoroughly purge his Floor, and gather his Wheat into the Garner, but he will burn up the Chaff with unquenchable Fire*. This is the Messenger of the Covenant, the Prophet speaks of, *The Lord whom ye seek, shall suddenly come to his Temple, even the Messenger of the Covenant, whom ye delight in; behold he shall*

Luke ii. 21:

Mat. iii. 13:

14.

Verse 15:

Mat. iii. 11:

12.

Mal. iii. 1. 2.

com:

come, saith the Lord of Hosts, but who may abide the Day of his Coming, and who shall stand when he appeareth? For he is like a Refiner's Fire, and like Fuller's Soap: And he shall sit as a Refiner and Purifier of Silver, and he shall purify the Sons of Levi, and purge them as Gold and Silver, that they may offer unto the Lord an Offering in Righteousness. For this End the Lord Jesus Christ is come into the Hearts of Men, by his Spirit, to purge them from their Dross, and wash them from their Uncleaness, that so they may be fitted for that Kingdom, into which nothing that is unclean can enter; this is the Washing which will avail, for Men to know their Hearts to be washed from Wickedness; as it was said to Jerusalem, wash thy Heart from Wickedness. The Apostle Paul in his Epistle to the Ephesians saith, there is one Lord, one Faith, one Baptism; John, as is before observed, has distinguished very plainly between his Baptism with Water, and the Baptism of Christ with the Holy Ghost. Now what we desire is, that all might come to the Baptism of the Spirit, which the Apostle and primitive Christians witnessed, who could say, *By one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit: (this is the one Baptism) For as many of you as have been baptized into Christ, have put on Christ.* Now this is the Sum of all, for Men to put on the Lord Jesus Christ, the new and heavenly Man; then they will witness inward Communion with the Lord.

But why are many of our sober Neighbours so strenuous for Water-Baptism, and yet neglect to wash one another's Feet; when as we read, *John xiii. Verse 1, to 14,* that our Saviour washed the Disciples Feet, and he told them, that he had given them an Example, that as he had done to them, so they should do to one another: Now here is both
Example

Eph. iv. 5.

1 Cor. xii.
13.

Gal. iii. 27.

Example and Precept for this ; and if we ask many sober People, why they are not in the Practice of this, I presume many would be ready to answer, that they look upon it to be but an outward and visible Sign, by which our Saviour shewed his Followers that they ought to serve one another, and be ready to do the meanest Offices of Love if Need require : And that they do not hold the ceremonious Part of washing one anothers Feet to be obligatory upon them, as long as they come to the spiritual Part of what was thereby signified, although we find that this was practised by our Saviour : Now why they should lay such Strefs upon Water-Baptism, which we cannot find was ever practised by our Saviour, and drop this, deserves their serious Consideration : But as we disuse Water-Baptism, so we do also disuse the ceremonious Part of washing one anothers Feet, being sensible, that they who are come to the spiritual Part of what was thereby signified, are come to the End of the outward and visible Signs.

5. Concerning the S U P P E R.

ALTHO' we disuse the outward Bread and Wine, we do very truly own the spiritual Supper of the Lord, which is spoken of in the Revelations ; *Behold, I stand at the Door and knock ;* Rev. iii. 20. *if any Man hear my Voice, and open the Door, I will come in to him, and will sup with him, and he with me.* It is what we desire, that all religious well-minded People, who conscientiously receive the outward Bread and Wine, may open the Door of their Hearts, and receive the Lord Jesus Christ by his Spirit, that so they may know an inward Supping with him in his Kingdom ; for we read, *The Kingdom of*

of

Luke xvii. 20, 21. *of God cometh not with Observations, neither shall they say, lo here, or lo there, for behold the Kingdom of God is within you. I will not leave you comfortless, (said Christ our Lord) I will come to you. But I say unto you, I will not drink henceforth of this Fruit of the Vine, until that Day, when I drink it new with you in my Father's Kingdom.*

John xiv. 18. *He dwelleth with you, and shall be in you. And in that excellent Prayer, he saith to his Father, I in them, and thou in me, that they may be made perfect in one, and that the World may know that thou hast sent me, and hast loved them, as thou hast loved me. We bear Testimony to the Coming of Christ by his Spirit into Mens Hearts; and they that have known him to wash them throughly by the Water of Regeneration, will know inward Communion with the Lord, as the good Christians of old knew; That which we have seen, and heard, declare we unto you, that ye also may have Fellowship with us; and truly our Fellowship is with the Father, and with his Son Jesus Christ. They were People of blessed Experience, and it is what we desire, that the Children of Men might come to witness this in themselves; for they that are come to have Fellowship with the Father, and with the Son, are come to the End of the outward Bread and Wine, even to the Glory of the Gospel Dispensation, which is a Dispensation of Enjoyment; for as Men are inwardly reconciled, and brought into Favour with God, they come to know a Feeding of that divine and living Bread which comes down from Heaven; I am (said Christ) the living Bread which came down from Heaven; if any Man eat of this Bread, he shall live for ever; and the Bread that I will give, is my Flesh, which I will give for the Life of the World. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him. It is as Men witness this, that they can speak from their own Experience, what a blessed Thing*

Mat. xxvi. 29.

John xvii. 23.

John i. 3.

John vi. 51.

Thing it is to have inward Communion with Christ. It is the great Blessing of Wisdom's Children, that she brings them to the Substance; *I Wisdom lead in the Way of Righteousness, in the Midst of the Paths of Judgment, that I may cause those that love me to inherit Substance; and I will fill their Treasures.* Prov. viii. 20, 21. Reader, this is what is desired for thee, that thou mayst come to the Substance, that so thou mayst know a Feeding of that divine and spiritual Bread which can only satisfy the Soul, and a drinking of the Wine of the Kingdom; but it is hard to make the natural Man sensible of these Things; they are beyond his Reach and Comprehension. When our Saviour told *Nicodemus*, that *Except a Man be born again, he cannot see the Kingdom of God*; John iii. 3, 4. *Nicodemus saith unto him, How can a Man be born when he is old; can he enter the second Time into his Mother's Womb, and be born?* Notwithstanding that he was a Ruler of the *Jews*, he argued very grossly; and how many, when we have borne Testimony to the inward Appearance of the Lord Jesus Christ, by his Light and Spirit in Mens Hearts, have made very strange of it, and been ready to say, How can this be? And when we have spoken of Mens having inward Fellowship with the Father, and with his Son, while they are upon the Earth, many cannot understand how this can be, although the primitive *Christians* had it in their own Experience, as is before observed. The Apostle saith, *Neither Circumcision availeth any Thing, nor Uncircumcision, but a New Creature.* Gal. vi. 15. It doth not avail in the Sight of God, whether a Man be baptized with Water, or not baptized with Water; or whether he receives the Bread and Wine, or doth not receive it, if he be not a new Creature: We read, *If any Man be in Christ, he is a new Creature*; 2 Cor. v. 17. and as is before observed, *except a Man be born again, he cannot see the Kingdom of God.* We greatly desire
that

that all People might have this in their own Experience, that so they might walk as becomes the Children of God, and manifest themselves to be the Followers and Disciples of Christ, by their living agreeably to his Doctrine ; for I count that is the greatest outward visible Sign, that any Man can give, that he is truly a *Christian*, and a Member of Christ's Church, for him to live agreeably to the Doctrine of Christ ; *By this*, said our Saviour, *shall all Men know that ye are my Disciples, if ye love one another*. Now, to love one another, to love our Enemies, to do Good for Evil, to forgive Injuries, to be just and merciful, and walk humbly, as *Christians* ought to do, are good outward visible Signs ; but we believe no outward Observations will make Men *Christians*, and Members of that pure Church which Christ came to present to God, without Spot or Wrinkle, or any such Thing, (but that it should be holy and without Blemish) if they do not know the Lord to work a Change in their Hearts, and redeem them out of those Things which unfit them for his holy Kingdom ; the Apostle saith, *He is not a Jew that is one outwardly, neither is that Circumcision which is outward in the Flesh ; but he is a Jew which is one inwardly, and Circumcision is that of the Heart in the Spirit, and not of the Letter, whose Praise is not of Men, but of God*. As a Man's being outwardly circumcised, and observing a great many *Jewish* Rites and Ceremonies, did not make him a true and real *Jew*, if he was not one in his Heart ; so it may be truly said, he is not a *Christian*, that is only one outwardly, altho' he has been outwardly baptized, and received the Bread and Wine, and observed a great many outward Observations : If he is not one in his Heart, all his outward Observations will not render him acceptable in the Sight of God. What availed all the *Jews* outward Observations while they lived in those Things

Things that displeas'd the Lord? *He that killeth* Iſa. lxvii.
an Ox, is as if he ſlew a Man; he that ſacrificeth a 3, 4
Lamb, as if he cut off a Dog's Neck; he that offereth
an Oblation, as if he offered Swines Blood; he that
burneth Incenſe, as if he bleſſed an Idol: Yea, they
have choſen their own Ways, and their Soul delighteth
in their Abominations. I alſo will chuſe their Deluſions,
and will bring their Fears upon them, becauſe when I
called, none did answer.; when I ſpake, they did not
bear; but they did Evil before mine Eyes, and choſe
that in which I delighted not. Here is the Reaſon laid
down why the Lord was angry with them. Theſe
Things afford great Inſtruction and Caution; and
I deſire that all may learn from what ſuch brought
upon themſelves, through their chuſing their own
Ways, and delighting in their Abominations, to
beware of doing the like; but they that are Chriſt's,
and *Chriſtians* in reality, are crucified to the World,
with the Affections and Luſts thereof; and we de-
ſire that all who are called *Chriſtians*, may demon-
ſtrate themſelves to be ſuch, by their ſo doing, that
they may witneſs the ſpiritual Communion and
Supper here ſpoken of. There are many religious
People, particularly in *Holland*, who do not profeſs
to be of our Society; though they do not clearly
ſee beyond the Uſe of Water-Baptiſm, and Bread
and Wine, do join with us in oppoſing *Swearing*
upon any Account; becauſe they are convinced,
that *all Swearing* is forbidden by Chriſt: *But I ſay* Mat. v. 34,
unto you, Swear not at all; neither by Heaven, for 35, 36, 37.
it is God's Throne; nor by the Earth, for it is his
Footſtool; neither by Jeruſalem, for it is the City of
the great King; neither ſhalt thou ſwear by thy Head,
becauſe thou canſt not make one Hair white or black;
but let your Communication be Yea, Yea; Nay, Nay;
for whatſoever is more than theſe, cometh of Evil. And James v. 12.
the Apoſtle *James* ſaith, *But above all Things, my*
Brethren, ſwear not; neither by Heaven, nor by the
Earth,

Earth, neither by any other Oath ; but let your Yea, be Yea ; and your Nay, Nay ; lest you fall into Condemnation. They are also one with us in opposing *Fighting*, because they look upon it to be contrary to his Doctrine, that taught his Followers to love their Enemies ; *But I say unto you, Love your Enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.* They are of our Minds, that the *Ministry should be free* ; for they look upon it to be contrary to Christ's Doctrine, for Men to preach for Hire, and Worldly Ends, who said to his Ministers, *Freely ye have received, freely give* ; and they are likewise one with us, in holding forth the *universal Love of God to Men.* Now although there be many that are purely conscientious for the Use of Water-Baptism, and Bread and Wine, we have a great deal of Charity for all such ; for many that are now joined in Society with us, were once as much for the Use of these Things, as many well-minded People now are ; and as the Lord has mercifully brought many of us, in a good Degree, to witness the spiritual Baptism and Supper, we desire that others might be brought to the Experience thereof in themselves ; and he that witnesseth the Substance of what many allow that Water-Baptism and Bread and Wine, to be outward and visible Signs of, is come to the End of the Signs ; for I hope I may be safe in saying, all Signs end in their Substance. Now as we have Charity for all them, who do conscientiously use these Things, we think they ought to have Charity for us, if we disuse them ; because we believe they are ceased in point of Obligation ; and we read, that *Whatsoever is not of Faith, is Sin.*

Rom. xiv.
23.

6. Concerning PERFECTION.

THIS Doctrine of *Perfection* seems very strange and novel, to many that witness but little Victory in themselves, over their Lusts and Passions ; and the Enemy of Man's Happiness has persuaded many People to believe, that there is no Possibility of overcoming their Corruptions and Sins, while they are here upon Earth, that so they may be quiet and easy in them ; or of doing God's Will, and keeping his Commands, that so they may not endeavour for it. Now we believe that God's Ways are equal ; *Is not my Way*, saith the Lord, *equal?* Ezek. xviii. 25. God is just in all his Doings, and requires no more of Men than he gives them Ability to perform. If God require that of Men which they were not able, neither of themselves, nor by any Grace received, to perform, then it might be said, that his Ways were unequal, and that he was an hard Master ; but that would be abominable to charge upon the Almighty, who is full of Justice and Equity. The wise Man saith, *Fear God, and keep his Commandments, for this is the whole Duty of Man.* Ecc. xii. 13. Now if God requires this of Men, as to be sure he doth, then there is a Possibility of it, or else, as is before observed, his Ways are unequal ; but it is far from the Children of God to charge him with Injustice. The disobedient and rebellious People of *Israel* said, that the Way of the Lord was not equal ; *Yet saith the House of Israel, the Way of the Lord is not equal : O House of Israel, are not my Ways equal ? Are not your Ways unequal ? Therefore I will judge you, O House of Israel, every Man according to his Ways, saith the Lord God : Repent and turn yourselves from all your Transgressions, so Iniquity shall* Ezek. xviii. 25, 30.

not be your Ruin. Now Reader, from this thou mayst gather what sort of People they were, that said the Way of the Lord was not equal. And we read in the Parable of the Talents, that it was the unprofitable Servant that complained of his Lord ;

Mat. xxv. *Then he which had received the one Talent, came and*
24. *said, Lord, I knew thee, that thou art an hard Man, reaping where thou hast not sown, and gathering where thou hast not sowed.*

Now we do not read, that the good Servants that had improved the Talents, complained of their Lord ; but we freely own, that no meer Man of himself, by his own Power, as he is a Man, can do the Will of God, and keep his Commands ; yet we believe there is Power in that divine Grace, that the Apostle saith, hath appeared to all Men, to enable them to overcome those Things which are evil, and do that which is well pleasing to God ;

Titus ii. *For the*
11. *Grace of God, that bringeth Salvation, hath appeared to all Men ; teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously and godly in this present World.* Here is both the Universality and Sufficiency of it, excellently set forth by the Apostle ; *My Grace,* saith the Lord to the Apostle, *is sufficient for thee.* Although we freely own, that we are weak of ourselves, as Men, and cannot of our own Power do any Thing that is good, as Christ said, *Without me ye can do nothing ;* yet we say, there is Power and Sufficiency in the Grace of God, to enable Men to do his Will, and keep his Commands, as they take heed unto it ; *I am able,* saith the Apostle, *through Christ who strengthens me, to do all Things.*

It doth not consist with the Wisdom of the Holy Ghost, that those gracious Promises which are made conditionally upon Mens overcoming, and doing the Commands of God, should be made as if there were no Possibility of it ; as *He that over-*
comes,

comes, shall inherit all Things, and I will be his God, Rev. xxi. 7.
 and he shall be my Son. He that overcometh, the same Rev. iii. 5.
 shall be clothed in white Raiment, and I will not blot
 out his Name out of the Book of Life, but I will con-
 fess him before my Father, and before his Angels. Him Rev. iii. 12.
 that overcometh, will I make a Pillar in the Temple of
 my God, and he shall go no more out ; and I will write
 upon him the Name of my God, and the Name of the
 City of my God, which is New Jerusalem, which
 cometh down out of Heaven from my God ; and I will
 write upon him my new Name. To him that overcometh, Rev. ii. 17.
 will I give to eat of the bidden Manna, and will give
 him a white Stone, and in the Stone a new Name writ-
 ten, which no Man knoweth, saving he that receiveth
 it. He that overcometh, shall not be hurt of the second Rev. ii. 11,
 Death. Blessed are they that do his Commandments, Rev. xxii.
 that they may have Right to the Tree of Life, and may 14.
 enter in through the Gates into the City. To him that Rev. iii. 21.
 overcometh, will I grant to sit with me on my Throne,
 even as I have overcome, and am sit down with my
 Father in his Throne. He that overcometh, shall enter
 in through the Gate into the holy City. And hereby we 1 John ii. 3,
 do know that we know him, if we keep his Command- 4, 5, and 6.
 ments. He that saith, I know him, and keepeth not
 his Commandments, is a Lyar, and the Truth is not in
 him ; but whoso keepeth his Word, in him verily is the
 Love of God perfected ; hereby know we that we are
 in him. He that saith, he abideth in him, ought him-
 self also to walk, even as he walked. O that Christians,
 so called, would consider how they ought to walk.
 It is very unjustifiable to deny Perfection, for we
 read, that Christ came to present the Church to God Eph. v. 27,
 without Spot or Wrinkle, or any such Thing ; but that and iv. 11,
 it should be holy and without Blemish. And he gave 12, 13.
 some Apostles, and some Prophets, and some Evangelists,
 and some Pastors, and Teachers, for the perfecting of
 the Saints, for the Work of the Ministry, for the
 edifying of the Body of Christ ; till we all come in the

Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ. And the Scriptures are for the making of the Man of God perfect, through Faith in Christ Jesus. *All Scripture given by Inspiration of God, is profitable for Doctrine, for Correction, for Instruction in Righteousness, that the Man of God may be thoroughly furnished unto all good Works.* And the Apostle laboured to present Men perfect; speaking of Christ *within, the Hope of Glory*, he saith, *whom we preach, warning every Man, and teaching every Man in all Wisdom, that we may present every Man perfect in Christ Jesus.* Why should they Teach and Preach for this End, if there was no Possibility of attaining it? Yet many have borne hard upon us for asserting such Possibility, although it be the Doctrine of Christ: If it be but well considered, I think they hold Perfection to a great Degree, that are called God-fathers, and God-mothers, that do promise and vow three Things in the Name of a Child when it is sprinkled, *viz. That it shall forsake the Devil and all his Works, the Pomps and Vanities of this wicked World, with all the sinful Lusts of the Flesh; and that it shall do God's holy Will, and keep his Commandments, and walk in the same all the Days of its Life.* I wish they themselves may be found in the Practice of what they here promise for another. It is certain, *Christians* ought to be as like Christ as it's possible for Men and Women to be, and to walk even as he walked, as far as they are capable.

He was holy, humble, meek, and merciful; but how much the reverse are too many that profess to be his Followers? Many who are for Imperfection, and say, there is no Victory over Sin while here, do urge that of the Apostle Paul, where he saith, *For I know that in me, that is in my Flesh, dwelleth no good Thing; for to will is present with me,*

2 Tim. iii.
16, 17.

Col. i. 28.

See the
Church of
England's
Catechism.

Rom. vii.
18.

but

but how to perform that which is good, I find not ; for the Good that I would, that I do not ; but the Evil which I would not, that I do. And Verse 21, he saith, I find then a Law, that when I would do Good, ^{Rom vii.} Evil is present with me ; for I delight in the Law of ^{21, 22, 23,} God, after the inward Man ; but I see another Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members : O wretched Man that I am, who shall deliver me from the Body of this Death ? If the Reader please, he may read the whole Chapter through for his own Satisfaction ; but we may not reasonably suppose this to be the Apostle's present State, but rather personating the carnal State of others, or himself before Conversion, when he saith, Verse 14. *But I am carnal, sold under Sin* ; for we believe he was in a happy State and Condition when he wrote that Epistle ; as he saith in the sixth Chapter, Verse 2, *How shall we that are dead to Sin, live any longer therein ?* And in the eighth Chapter, Verse 1, *There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit ; for the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death.* I wish that all might come to experience these Things in themselves. Now Reader, if thou wilt observe, although many say, that there is no Freedom from Sin on this Side of the Grave, the Apostle saith in the sixth of the same Epistle, Verse 22, to the believing Romans, *But now being made free from Sin, and become Servants to God, ye have your Fruit unto Holiness, and the End everlasting Life.* And John saith in his first Epistle, *I have written unto you young Men, because ye are* ^{1 John ii.} *strong, and the Word of God abideth in you, and ye* ¹⁴ *have overcome the wicked one.* May all come to the Experience of this in themselves. The Apostle Paul said to the believing Colossians, *That they were com-* ^{Col. ii. 10.}

pleat in him, which is the Head of all Principality and Power. The Apostle Peter told the Believers, That
 1 Pet. ii 9. they were a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People, that they might shew forth the Praises of him who had called them out of Darknes into his marvelous Light. To be sure these did not break the Commands of God daily, in
 1 John v. Thought, Word and Deed. We know that the Son
 20. of God is come, and has given us an Understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ: This is
 John iii. 1. the true God, and eternal Life. Behold what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God; therefore the World
 1 John iii. knoweth us not, because it knew him not. Beloved, now
 2, 3. are we the Sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every Man that hath this Hope in him, purifieth
 1 John iii. himself, even as he is pure. John saith, Whosoever
 6, 9. abideth in him, sinneth not. Whosoever is born of God, doth not commit Sin; for his Seed remaineth in him, and he cannot sin, because he is born of God. It is contrary to the divine Nature to sin; and as Men are born of it, they will not only know a ceasing from Sin, but it will be their Pleasure and Delight to do the Will of God: Except a Man be born again, he cannot see the Kingdom of God. Unless Men are born of the divine and heavenly Nature, they can never come to do the Will of God, nor keep his Commands; for it is impossible for Men, while they are in the fallen and degenerate State, to do God's Will, and walk in his Way; we read, That Enoch walked with God; and before he was translated, the Text saith, He had this Testimony, that he pleased God, Heb. xi. 5. And concerning Zacharias and his Wife Elizabeth, the Text says, Luke i. 6. They were both righteous before God, walking

walking in all the Commandments and Ordinances of the Lord, blameless : And that all might take such heed to that divine Grace and good Spirit, which God has graciously sent into their Hearts, that they might walk in all well-pleasing before him, and in the End have an Inheritance amongst them that are sanctified, is my sincere Desire.

7. Concerning the RESURRECTION.

BECAUSE we do not hold with a great many People in their gross Conceptions concerning the *Resurrection*, therefore some have not stuck to say we deny it ; but we believe firmly, that there will be a Resurrection of the Just and Unjust, and that God will give to every Man a Reward according to his Works, whether they be good or evil ; but saith the Apostle Paul, *Some Men will say, How are the Dead raised up ; and with what Body do they come ?* He saith to such a curious Enquirer, *Thou Fool, that which thou sowest is not quickened except it die ; and that which thou sowest, thou sowest not that Body that shall be, but bare Grain, it may chance of Wheat or some other Grain ; but God giveth it a Body as it hath pleased him, and to every Seed his own Body. All Flesh is not the same Flesh ; but there is one Kind of Flesh of Men, another Flesh of Beasts, another of Fishes, and another of Birds ; there are also Celestial Bodies, and Bodies Terrestrial ; but the Glory of the Celestial is one, and the Glory of the Terrestrial is another ; there is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars ; for one Star differeth from another Star in Glory ; so also is the Resurrection of the Dead : It is sown in Corruption, it is raised in Incorruption ; it is sown in*
Disboncur,

Rev. xi.
12, 13.

1 Cor. xv.
35.

Verse 36.
37, 38, 39
to 44.

Dishonour, it is raised in Glory ; it is sown in Weakness, it is raised in Power ; it is sown a natural Body, it is raised a spiritual Body. There is a natural Body, and there is a spiritual Body. We believe, if we faithfully serve the Lord while we are here, we shall have such glorified Bodies hereafter, as he in his Wisdom sees fit, and that satisfies us : But the Apostle saith,

1 Cor. xv. Verse the 50th, that *Flesh and Blood cannot inherit the Kingdom of God ; neither doth Corruption inherit Incorruption.* Now what we desire is, that all may know a Part in the first Resurrection ; *Blessed and holy is he that hath a Part in the first Resurrection ; on such the second Death hath no Power.* The true Christians knew, *That they were passed from Death to Life, because they loved the Brethren : He, saith the Text, that loveth not his Brother, abideth in Death : Whosoever hateth his Brother, is a Murderer, and no Murderer, saith John, hath eternal Life abiding in him.* And, saith Paul, *she that lives in Pleasure, is dead while she liveth.* While Men and Women remain in a State of Death and Alienation from the Lord, they are full of Envy and Wrath one against another ; and they live to gratify the lustful Desires of the Flesh ; we read, *That whosoever doth not Righteousness, is not of God, neither he that loveth not his Brother.* O that all would seriously consider of these Things, for it is greatly to be lamented how wide many of the Professors of *Christianity* live from the Doctrine of Christ and the primitive *Christians* : It is as Men come to know the second *Adam*, the Lord from Heaven, the quickning Spirit, to quicken them, and make them alive, that they come to love one another as *Christians* ought to do ; and if all did but live in the Spirit and Doctrine of Christ, they would not only be full of Love and Good-will one to another, but would also bring forth other holy and good Fruits ; and they whose Fruits are unto Holiness, their End will be everlasting Life.

As

As Men sow in this World, so they may expect to reap in the next ; we read, *That he that sows to the Spirit, shall of the Spirit reap Life everlasting ; and he that sows to the Flesh, shall of the Flesh reap Corruption.* Men are not only accountable for gross Sins, but we are told by Christ our Lord, that a Man must give an Account in the Day of Judgment for every idle Word he speaks ; and the wise Man saith, *God will bring every Work to Judgment, with every secret Thing, whether it be good or evil.* Now we think it not safe for any to be too inquisitive how the Dead shall be raised, and with what Bodies they shall come ; lest that Reproof of the Apostle, *thou Fool,* should belong to them ; but let us all endeavour to live as becomes the Children of God, that when we leave this World, we may have the comfortable Answer of *Well done, enter into the Kingdom prepared for you from the Foundation of the World ;* and all such will know a glorious Resurrection.

8. Concerning SWEARING.

WE do not only deny vain, rash and false Swearing, but we also conscientiously refuse to swear in any Case, or on any Account whatsoever, because we believe that our Saviour, *Mat. v. 33, 34, 35, 36, 37,* did positively forbid all Swearing, for he saith, *Again ye have heard, that it hath been said by them of old Time, thou shalt not forswear thyself, but shalt perform unto the Lord thine Oath. But I say unto you, Swear not at all ; neither by Heaven, for it is God's Throne ; nor by the Earth, for it is his Footstool ; neither by Jerusalem, for it is the City of the great King : Neither shalt thou swear by thy Head, because thou canst not make one Hair white*

or black. *But let your Communication be Yea, Yea ; Nay, Nay ; for whatsoever is more than these, cometh of evil.* From which it is very plain, that as they of old allowed true Swearing, but forbad Forfevering or Perjury ; so our Saviour here forbids both the *one* and the *other*, declaring, without any Exception, that whatsoever is more than *Yea, Yea ; Nay, Nay*, cometh of evil. As for profane, vain and rash Swearing, it was also forbidden under the Law ; for the third Command saith, *Thou shalt not take the Name of the Lord thy God in vain, for he will not hold him guiltless that taketh his Name in vain.* And as this our conscientious Refusal of an Oath, in all Cases, is grounded upon the express Command of Christ, we have great Cause to be thankful to the King and Government, for their Favour, by enacting, that our Word, or Affirmation, shall pass in Cases of Evidence, instead of an Oath. For many of our elder Friends underwent great and grievous Sufferings, by Fines, Confiscations, Banishments, and Imprisonments to Death, for this their *Christian* Testimony. Swearing is now become so common, that it may with Sorrow be observed, that vain and profane Swearing abounds ; Multitudes in their common Conversation, being guilty of it, in open Defiance and Violation, both of the Laws of God and Man.

It is very much to be desired, that all who profess themselves to be Followers of Christ, may live in Subjection to the Spirit of Christ in themselves, which leads into all Truth, and consequently to speak Truth on all Occasions : Men and Women under this Influence, may be very safely trusted. And it is a Reproach to any under the Denomination of *Christians*, that they cannot be depended upon for the Truth of *what they say*. Religion, however, is not yet at so low an Ebb, but that there are many honest well-minded People
of

of different Professions and Perswasions, who have gained so great Credit and Reputation amongst such as know them, that they are, and can be relied on for the Truth of what they write or speak. And were all to live up to the Doctrine of Christ, there would be no Occasion for Swearing to awe Men into Truth-speaking; for the Fear of God, which is a stronger and more forcible Tye than any Oath that ever can be made, would always oblige and engage them thereunto.

The People called *Quakers* are not the only People principled against Swearing. The *Menonists* in *Holland*, and in the *United Provinces*, they, and their Ancestors, have for a long Series of Time constantly refused to take an Oath in any Case whatsoever; and the *States* have so far indulged them, as to establish, that their Word shall pass in Evidence, instead of an Oath; subjecting them who falsify their Words, to the same Penalties as those who are guilty of Perjury; which we hold to be very just and reasonable. The primitive *Christians* did generally refuse to swear; and it is observable, that when their cruel Persecutors sometimes called upon them to swear, they return'd this short Answer, *I am a Christian*. Divers of the ancient Fathers, and Martyrs, and early Reformers, were of the same Sentiments on this Subject; see *Treatise of Oaths*, where the Reader will find many weighty Reasons against all manner of Swearing, supported by the Example and Practice of eminent *Christians*, Martyrs, and Reformers, in divers Ages of *Christianity*; and as this Subject is thoroughly discus'd in that *Treatise*, and a full Answer there given to the several Objections usually made on this Head, the Reader will find it well worth his Perusal; a few Quotations out of which said *Treatise*, transcribed from *William Penn's Works*, Vol. 1. p. 626, 627, 636, 655, 657, are as follows;

I. POLYCARPUS. *

‘ The first Testimony recorded against Swearing,
 ‘ after the Apostles Times, was that of POLYCAR-
 ‘ pus, who had lived with the Apostles, and was
 ‘ said to have been Disciple to *John*, not the least
 ‘ of the Apostles ; for at his Death, when the
 ‘ Governour bid him *swear, defy Christ, &c.* he said,
 ‘ *Fourscore and six Years have I served him, yet hath*
 ‘ *he never offended me in any Thing.* The Proconsul
 ‘ still urged and said, *Swear by the Fortune of Cæsar ;*
 ‘ to whom *Polycarpus* answered, *If thou requirest this*
 ‘ *vain Glory, that I protest the Fortune of Cæsar, as*
 ‘ *thou sayest, feigning thou knowest not who I am, bear*
 ‘ *freely, † I am a Christian.* This good Man began
 ‘ his Fourscore and Sixth Year about twenty Years
 ‘ after *James* wrote, *Above all Things, my Brethren,*
 ‘ *swear not ;* and several Years before *John* the
 ‘ Apostle deceased, for he is called his Disciple.’
 See his History and Commendations in *Eusebius’s*
Eccl. Hist. Lib. 4. Cap. 15.

2. JUSTIN MARTYR. †

Apol. 2. pro Christianis ad Anton. Pium. Oper. p. 63.

‘ It was some Time before his Suffering that
 ‘ *Justin Martyr*, who is the first we find writing of
 ‘ it, publish’d an *Apology* for the *Christians* in the
 ‘ Year 150, as himself saith ; and a second after
 ‘ that, wherein he tells us, after the Doctrine of his
 ‘ Master, *that we should not swear at all, but always*
 ‘ *speak the Truth.* He (that is Christ) *hath thus com-*
 ‘ *manded,*

* He suffered Martyrdom at Smyrna about the Year 167.

† See the following Testimony of Basilides.

‡ He was put to Death at Rome, being scourged, and afterwards beheaded, Anno 168

‘manded, Swear not at all ; but let your Yea be
 ‘Yea, and your Nay, Nay ; and what is more than
 ‘these is of Evil.’ See his Praise and Martyrdom
 in *Eusebius* soon after *Polycarpus*.

3. PONTICUS* and BLANDINA.

Euseb. Eccles. Hist. Lib. 5. Cap. 1.

‘Under the same Emperor, viz. *Antoninus Philo-*
 ‘*sophus*, (says *Eusebius*) suffered also *Ponticus* of 15
 ‘Years of Age, and *Blandina* a Virgin, with all
 ‘kind of bitter Torments ; the Tormentors now
 ‘and then urging them to *swear*, which they con-
 ‘stantly refused.’

4. BASILIDES †

Euseb. Eccles. Hist. Lib. 6. Cap. 4.

‘And in another Emperor’s Reign, viz. *Severus*,
 ‘*Basilides*, a Soldier of Authority among the Host,
 ‘being appointed to lead *Petamiena* to Execution,
 ‘and by her convinced of the Truth in Christ, was
 ‘after a while required to swear, but he affirmed
 ‘plainly, *it was not lawful for him to swear ; for*,
 ‘said he, *I am a Christian*. He did not lay the
 ‘Unlawfulness upon that Oath, but upon *swearing*
 ‘*at all*. The History only says, his Companions
 ‘would have him swear upon some Occasion or
 ‘other, not mentioning by what, his Answer was,
 ‘*It is unlawful for me to swear ; and why ? because*,
 ‘saith he, *I am a Christian*. The Consequence is
 ‘plain, *Christians* took no Oaths, therefore not
 ‘their Oaths.’

5. CHRY-

* Ponticus, a Youth of fifteen Years of Age, suffered Martyrdom, together with Blandina, about the Year 177.

† He was beheaded at Alexandria about the Year 204.

5. CHRYSOSTOM.

‘ *Chrysoſtom* in his Days, about the Year 398, a
 ‘ Man very famous in the Church, and therefore
 ‘ ſtilled the *Golden Doctour*, in his 15th Homily on
 ‘ *Genesis*, ſaith, *A Chriſtian muſt flee Oaths by all*
 ‘ *Means*, hearing the Sentence of Chriſt, which
 ‘ ſaith, *It was ſaid to them of old, ye ſhall not For-*
 ‘ *ſwear, but I ſay unto you, Swear not at all.* Let
 ‘ none ſay therefore, I ſwear in a juſt Buſineſs: It
 ‘ is not lawful to ſwear, neither in a juſt nor unjuſt
 ‘ Thing.’

6. The WALDENSES.

‘ The ancient * *Waldenſes*, we have good Cauſe
 ‘ to ſay, denied the taking of any Oath in what
 ‘ Senſe the primitive *Chriſtians* and Fathers reſuſed,
 ‘ and that was *all together*: To be ſure their Enemies
 ‘ charged them with it for above three hundred
 ‘ Years, and we cannot find that they then denied
 ‘ the Charge: We ſuppoſe none will attempt to
 ‘ prove they did, for they were well known in the
 ‘ World as to this Particular.’

7. JOHN WICKLIFF.

‘ *John Wickliſſ*, our Countryman, and in his
 ‘ Time *Divinity Profeſſor* of Oxford, famous for his
 ‘ Learning and godly Courage, in oppugning the
 ‘ Doctrines and Practice of *Rome*, in the Time of
 ‘ *Edward the Third*, and *Richard the Second*, about
 ‘ the Year 1370, was accuſed among other Things,
 ‘ for maintaining, *that all Oaths which be made for*
 ‘ *any Contract, or civil Bargain, betwixt Man and*
 ‘ *Man, are unlaſeful.*’

8. PRO-

* About the Year 1310.

8. PROTESTANT MARTYRS.

• *John Hufs, Jerom of Prague, Walter Brute, William Swinderby, William Sawtry, William White, William Thorp, Michael Sadler, and others, who suffered Death for the Protestant Cause, are recorded to have refused all Swearing, in any Case, publick or private.*

The CONCLUSION.

HA V I N G made the foregoing Observations, which are left to the Reader's serious Consideration ; what I greatly desire is, that all may come to the practical Part of true Religion and *Christianity* ; for although a Man may believe (according to the Scripture) in God, who created the Heavens and the Earth, and formed it to be inhabited ; see *Isa. xiv. 18.* and also believe, that Christ was conceived by the Holy Ghost, born of the Virgin *Mary*, and that he wrought many wonderful Miracles, and suffered Death upon the Cross, as he was Man, for he could not die as he was God, and that he was dead and buried, and rose again, and ascended up to Heaven, and that he is also come again by his Spirit into Mens Hearts ; altho' a Man may believe all these great Truths, and all the Articles of the *Christian* Faith ; all this will not entitle him to a Part in the Kingdom of God, unless he comes to live an holy Life ; for we read, *That without Holiness no Man shall see the Lord. Thou believest, saith the Apostle, there is one God ; thou dost well : The Devils also believe and tremble. But wilt thou know, O vain Man, that Faith without Works is dead. For as the Body without the Spirit is dead, so*

Heb. xii.

14

James ii.

19, 20.

Verse 26.

James ii. 18. *Faith without Works is dead.* He saith, *Shew my thy Faith without thy Works, and I will shew thee my Faith by my Works.* The Saints Faith gave them Victory, and wrought by Love, to the purifying of their Hearts. The practical Part of *Christianity* is too much wanting amongst many of them that profess to be the Followers of Christ. *To visit the Widow and Fatherless in their Affliction, and to keep themselves unspotted from the World,* is the Religion which will avail Men in a dying Hour. It is very good for those unto whom the Lord has opened his Hand wide, and blest with a plentiful Share of these low Things, to be full of Bowels of Compassion towards them that are in Want and Distress, and to stand up for the Right of the Widow and Fatherless, this is one Part of true *Christianity*; but to wrong and oppress the Widow and Fatherless, is the Reverse of *Christianity*; many, not only amongst us, but, I hope, also among other Societies, have so much of the Fear of God, that they hate this. The Scripture saith, *That the Fear of God is to hate Pride and Arrogancy, and the evil Way.* The more Men live in the Fear of God, there is the greater Hatred in their Hearts against ill Things; but many for want of this, have fallen into very bad Company, and evil Things, whereby they have brought great Ruin and Contempt upon themselves. Bad Company has been the Overthrow of many. *My Son,* saith the Wise Man, *if Sinners entice thee consent not.* The Enemy of Mens Happiness doth often make use of ill Instruments to draw People into ill Things; and as many have been drawn into very wrong and ill Things, by keeping of loose and bad Company, so I believe many have been greatly corrupted, through reading of corrupt and ill Books; so that some from reading of *Atheistical* Books, have arrived to a great Degree of *Atheism*. But it is very profitable to read the Holy Scriptures, which proceeded from the
good

good Spirit of God, as People read them in the same Spirit from which they did proceed ; and there are also a great many other good Books, that are written by such as did fear God, which do greatly tend to promote Piety and Virtue, and are very profitable to be read.

Great Controversies have been, and yet are among the Professors of *Christianity*, about Religion : One saith one Thing, and another another ; so that I believe many well-minded People are at a very great stand to know which is the right Way : Now the Apostle *Peter*, by the Direction of the Holy Ghost, has told us, *That God is no Respector* Acts x. 34 *of Persons, but in every Nation, he that fears God, and works Righteousness, is accepted with him.* Now here are the Terms and Conditions clearly laid down, upon which Acceptance with God stands ; and this is what we desire all People may come to be found in the Practice of, that so all Bitterness and Envy one against another, about Religion, might cease and come to an End, that Truth and Righteousness may flourish in the Earth.

If all did but truly live in the Fear of God as they ought to do, there would be an holy Harmony among the Children of Men, and Love, Peace, Mercy, Truth, Justice and Equity would abound among them ; but for want of this, how doth Strife, Envy, Injustice and Oppression abound, even amongst many of them who profess to be the Disciples and Followers of Christ. O that the Children of Men had but in their own Experience, what great Reward and Peace there is in living in the Fear of God, and in keeping of his Commands, then they would serve him with Pleasure ; for there is Peace and Comfort in obeying and serving the Lord, beyond what any are sensible of, except those that have it in their own Experience ; so that I believe many pious and good People are thankful

beyond what they can express in Words, that they were prevailed upon to serve him.

And such are concerned in Heart, that others might also be gained upon to serve the Lord, that so they might be truly happy ; it is for this End, that many of our religious good Friends have travelled from one Land and Country to another, in Hazard of their Lives ; it is also upon this Account, that many have appeared in Print, that if possible, they might be instrumental to gain upon the Children of Men to fear and serve the Lord ; for if Men observe a thousand outward Observations, if they do not obey the Lord, they will not all render them acceptable in his Sight : *Samuel* told *Saul*, that *Obedience was better than Sacrifice, and to hearken to the Voice of God, was better than the Fat of Rams.*

When it pleased God to reach to the Apostle *Paul*, and bring him to partake of his Love and Goodness, how did his Bowels yern for his Relations and Kinsfolks after the Flesh, that they might be gained upon to serve the Lord. And his Love did not only reach to them, but to Mankind universally ; for in 1 Tim. ii. 1. his first Epistle to *Timothy*, he saith, *I exhort that Prayers and Intercessions, &c. be made for all Men ;* and the Apostle laboured as in *Christ's* Stead, that *Men might be reconciled to God.* O what could a true *Christian*, that hath the Mind of *Christ*, go through, that Men might be won upon to serve God truly, that so they might experience the Love and Goodness of God in themselves ; for the Nature of the Love of God is such, that when it prevails in Mens Hearts, then they desire that others might come to share thereof with them ; as the good Man of old said, *Come taste and see that the Lord is good.* It is when Men are truly prevailed upon, by the Power of divine Love, that they come to be in Love with God, and to run the Ways of his Commands with Cheerfulness ; for if there were no future Rewards and Punishments, that Peace and Comfort

Comfort which they enjoy, who truly serve the Lord, is very encouraging to them to persevere therein. Friendly Reader, if thou believest the Death and Sufferings of the Lord Jesus Christ, who was crucified without the Gates of *Jerusalem*, according as the Holy Scriptures relate, let not this satisfy thee, but be concerned that thou mayst know the Lord to bear Rule, and set up his Kingdom in thy Heart, then will it be easy for thee to do the Will of God, and keep his Commands. And if thou hast a Value and Esteem for the Holy Scriptures, do not satisfy thyself with only reading the Experiences of the holy Men of God, that spake what they were Witnesses of, who knew a being washed by the Water of Regeneration, but seek that thou mayst also come to the Experience thereof in thyself. And if thou art conscientious for the outward Water-Baptism, and Bread and Wine, be careful thou do not rest in the outward Observations, short of that inward and spiritual Baptism and Communion, which the good *Christians* of old witnessed; that through the Enjoyment thereof, thou mayst grow beyond the Use of the outward and visible Signs: And as thou findest that some of old knew an overcoming of the Enemy of their Souls, and received Power to become the Sons of God, consider what Victory thou hast gotten over the Enemy in thyself. And as some People have been too inquisitive how the Dead should be raised, and with what Bodies they should come, let it be thy great Concern to know thou art raised out of the Grave of Sin and Iniquity, that thou mayst walk with the Lord in Newness of Life, and live to his Praise and Glory whilst thou hast a Being here, that so thou mayst attain to the Resurrection of the Just hereafter.

As the Lord in his wonderful Love and Mercy, hath sent the Son of his dear Love, the Lord Jesus Christ, to die for the Children of Men, whilst they were Enemies to him; I tenderly desire that all

may consider the great Love of God to them therein; and as he is the Fountain and Author of all the Good that we receive, it is greatly to be desired that his long Forbearance, great Goodness, and manifold Mercies extended to the Children of Men, might engage them to Care and Watchfulness: We read that the Long-suffering of God waited in the Days of *Noah*, while the Ark was preparing; and when the Lord had long striven with them by his Spirit, and they would not be gained upon, then he destroyed them all, save only eight Persons that were in the Ark. It is not long since the Pestilence did very much prevail in *France*, by which many Thousands were swept away. Now as the Lord has mercifully spared the People of these Countries, and the *British* Isles adjacent, in lengthning a Day of Mercy to them; I desire that his great Goodness and long Forbearance may lead them to Repentance and Amendment of Life; for the Lord, as a tender Father, seeks to endear the Children of Men to himself, by his Kindness and Love.

1 Pet. iii.
22.

Gen. vi. 3,
21, 22.

And Friendly Reader, that thou and all Men may be prevailed upon, to walk humbly with God, and live such pious and holy Lives, that the great and good End, for which the Lord has made Man, and given him a Being upon the Earth, to shew forth his Praise and Glory, may be answered, that thou and they may be happy to all Eternity, is the sincere Desire of one of the People called *Quakers*,

BENJAMIN HOLME.

If the Reader desires a more full and particular Account of our Principles, there is an Apology written by ROBERT BARCLAY, which has been printed in *English, Latin, High and Low Dutch, French, Spanish, and Danish*, to which he is referred.

A
T E S T I M O N Y

A G A I N S T

M i x t M a r r i a g e s .

I Can say, I bear Goodwill to all Mankind, under what Name or Denomination of Religion soever they go, although I count it very wrong for them, that profess to believe in the inward and spiritual Appearance of the Lord Jesus Christ, to join in Marriage with those that do not so believe: And as there ought to be a near Union in Spirit between a Man and his Wife; where People of different Faith and Perswasion in Matters of Religion join together in Marriage, it often lays a very great Foundation for Discord; and the sad Effects that have often followed such Marriages, ought to be a Caution to others, to have a Care how they offend God in marrying out of his Counsel.

The inspired Apostle carefully advises against being *unequally yoked*, Believers with Unbelievers. — We find how the People in the old World, as in other Things, so in that of Marriage, did mightily provoke the Lord by marrying out of his Counsel, *for the Sons of God took to themselves Wives of the Daughters of Men*; which Thing was a Means to cause the Lord to destroy them in his Anger. And we read in the Book of *Ezra*, how the Lord was offended with the People of *Israel*, because they *had taken to themselves strange Wives*. We find there

Gen xxiv.
3, 4.

was a godly Care upon good *Abraham*, who was said to be *the Friend of God*, that his Son *Isaac* might not marry one of the Daughters of the *Canaanites*, amongst whom he dwelt, but he was to go to his Country, and to his Kindred. Oh that there was that godly Care, which was upon good *Abraham*, on all them that are favoured with the Knowledge of the Truth, that their Children might be preserved from miscarrying in that great Concern of Marriage: And I wish that all that incline to marry, might seek to the Lord to direct them, as we find *Abraham's* Servant did, when he went to seek for a Wife for his Master's Son; and this would be the Way to have the Lord bless and prosper them in that great Undertaking: For as Marriage is God's Ordinance, and was instituted while Man was in Paradise, it is a weighty Thing, and there ought to be a great Regard to the Lord in it, that so they may know him to direct them, and feel his holy Hand to join them together: We find when *Abraham's* Servant was satisfied (by that Sign coming to pass as he desir'd) that *Rebeccab* was the Woman who was to be a Wife for his Master's Son, how he went and acquainted her Relations therewith, before he did so much as once mention the Thing to *Rebeccab*. It would be well for young Men, before they make any Offer of Marriage to any young Woman, first to acquaint her Parents or Guardians therewith, to prevent Trouble and other Inconveniencies that otherwise may follow; for what sad Effects have follow'd oftentimes, where a young Man has drawn out a young Woman's Affections without the Knowledge of her Parents, and when the Parents have come to the Knowledge thereof, not being willing to give their Consent, how often has it happened, that they have taken such Courses as have greatly tended to their Ruin, and to the Grief and Sorrow of their Parents. And it

is greatly to be desired that no young Woman entertain any young Man in that Relation, without the Knowledge and Consent of her Parents: And I desire that all Parents may be careful, that they do not encourage their Children to embrace any Offers in relation to Marriage, from such as are of a different Faith and Perswasion in Matters of Religion, although there might be a great Prospect of outward Preferment to their Children. Good *Rebeccah* was concerned in a near Manner for *Jacob*, that he might not offend the Lord by marrying out of his Counsel, as *Esau* had done; for, said she, *What Good will my Life do me, if Jacob take to himself a Wife of the Daughters of the Land?* Oh that you who are Parents of Children, that the Lord has mercifully visited and brought to be acquainted with himself, may be concerned that the Lord may reach to your Children, and bring them to be sensible of the Power and Virtue of Truth: And I desire that you may be tenderly concerned, that your Children may be married to such as may be a Help and Strength to them in a religious Sense: You find the People of *Israel* were *not to give their Sons in Marriage to the Daughters of the Land, nor to take their Sons to their Daughters*; and the Reason was very good — *lest they draw thy Sons and Daughters from following of the Lord.* And how many in our Time, that have married out of the Counsel of God with those of other Perswasions, to the Grief of their Parents, have been drawn away from serving of the Lord? And the best Use then that any can make of the Failings and Miscarriages of others is, to learn from their Harms to beware.

Friends, all of you be careful to watch over your Children and Servants in the Fear and Love of God, and endeavour to keep them who are under your Care, from all evil and loose Company, for that has been the Way that many have come to great
Loss,

Loss, thro' keeping of loose and corrupt Company ; and endeavour to keep them to that Plainness of Habit and Speech which Truth leads into. And I desire that you who are the Children of such as the Lord has graciously visited with his blessed Day-spring from on high, may walk in great Humility and Fear before the Lord, that a Blessing may attend you ; and let me tenderly treat with you, to be careful to keep low in the Fear of God ; for many, when they have grown high, have let out their Minds and Affections, and have married out of the Council of God, and have brought great Ruin and Sorrow upon themselves : And you who are the Children of godly Parents, as you desire a Blessing may attend you, I desire that you may obey your Parents in the Lord, and carefully shun vain and idle Company, for the keeping such Company has greatly tended to corrupt many young People.

We may observe the ill Consequences which followed on *Dinab*, *Jacob's* Daughter, and the Family, through her going to see the *Daughters of the Land* : I tenderly desire, that you may be careful, that you do not give way to that Mind, that would lead you to vain and idle People's Company, for that is the way to be corrupted in your Minds ; and by keeping such Company, may have not only learnt to talk vainly and idly, but they have also mightily lost that Modesty and Shame-facedness, which becometh People professing Godliness, and they are become so loose minded, and are got into such a Familiarity, as doth very much open the Way for gross Wickedness. And it would be well for such Parents, as give way to any young Man to keep Company with their Daughter upon the Account of Marriage, not to let them keep unseasonable Hours ; for the bad Effects, which have often followed such Doings, ought to be a Caution to others.

And

And considering what loose and idle People do mightily resort to Fairs and Markets, it would be well for Friends to be careful how they let their Children go to such Places, without there be a real Occasion for their going. Oh that you whom the Lord hath blessed with Children may feel your Minds engaged in a near Manner upon their Accounts, and that you may watch over them, and endeavour to keep them out of such Things as will lead away their Minds from the Lord, and seek a Part and Portion in the Truth for them above all Things, that so they may be a Seed to serve the Lord in their Generation ; and be you careful to give them good Example in all Respects, and do not allow them to speak crossly and perversely to one another, but teach them to speak meekly and lovingly : I am satisfied the Lord has Blessings in store for you that are the Children of his People, if you do but truly and faithfully serve him in your Generation : But if any of you disobey the Lord, and grieve your Parents and Friends, through keeping loose and evil Company, or in your marrying out of the Council of Truth, the Lord may take you away in Judgment. I tenderly desire that you may solidly consider of these Things ; and I beseech Almighty God to give you Understanding, and incline you to seek him before the Day of your Visitation be over. Remember you are accountable for your Words and Actions, and therefore let the Fear of God take place in all your Hearts, and consider, that such as you sow in this World, you shall reap in the next ; therefore be awakened to prepare to meet the Lord, lest he cut you off in an unprepared State. And as you may read in the Holy Scriptures, *That all Liers shall have their Part in the Lake that shall burn for ever and ever ; and that the Adulterer and Adulterers, and Drunkard, shall not inherit the Kingdom of God.* I desire that
you

you may be careful, and lay Things to Heart, lest a Day of Sorrow and Calamity overtake any of you.

I have been where many, within these late Years, have been swept away by severe Sickness, and I desire that none of you whom God has favoured with the Knowledge of his Truth, and that are the Off-spring of such as have been mercifully visited with his blessed Day-spring from on high, may provoke the Lord to turn his Hand in Judgment against you. I believe the Lord is angry with many People in these *American* Parts because of their wicked living. Oh that you, who are concerned that you may be found faithfully serving the Lord in your Generation, may like good *Abraham* interceed with the Lord, that he may be graciously pleased to remember the Wicked, and bless them, in turning them from their Iniquities. Although Wickedness abounds very much amongst many of the People in these Countries, I rejoice that the Lord has a People scattered up and down in these Parts, that do truly love and fear him, and are engaged in a holy Care and Concern, that their Children and Families may be kept out of all the Corruptions and Evils of the World; oh that their Number may encrease, that so the great End for which God has made Man, and given him a Being here, may be answered, which is to glorify his Maker, is the Desire of one that in Sincerity wishes the Salvation of all Men.

Kent County in Pennsylvania,
the 4th of the Sixth Month
1717.

BENJ. HOLME.

A N

E P I S T L E

O F

Tender Counfel

T O T H E

Visited of the LORD every where.

DEAR FRIENDS,

AS you have been mercifully visited, and raised up for a peculiar End, there are fervent Desires in my Soul, that the End for which you have been visited, and raised up to be a People to bear Witness for the Lord, may be answered; that so, by your holy and upright Living, you may shew forth his Praise and Glory who has visited you.

And now, *Friends*, I do tenderly desire, that you who are grown into Years, and have been anciently convinced, may wait daily, in great Humility of Soul, to feel the Visitations of the Almighty renewed unto you, that so you may be fruitful in your old Age. And for you that are young, there is a Travail upon my Spirit, that you may grow in Grace, that you may be fruitful while you are young, like holy *Joseph*, who was said to be a *fruitful Bough by a Well, whose Branches spread over the Wall*. Oh that the Lord's Power may be exalted

exalted over all in your Hearts, that he may reign and rule there, whose Right it is.

There is a great Concern upon many of your faithful Parents, for your Growth and Establishment in the Life and Power of Truth, that you may stand in a Testimony for the Lord in your Generation. And if it shall please the Lord to concern any of you to speak to any who have not stood in their Places, nor discharged themselves to their Children as they ought to have done, as he did concern the Man of God to speak to *Eli*, see that you are faithful to the Lord in what he requires of you.

And you that are grown into Years, have a Care that you do not turn against the least Child that the Lord may concern to speak to you. It was very commendable in *Eli*, that he did not refuse to hear *Samuel*, who spoke so plain and close unto him. And you may find how *Eli's* House fell, who had not discharged himself to his Children as he ought: 'Tis true, he did shew some Dislike by Words to their wicked and evil Doings, yet because his Sons *made themselves vile, and he restrained them not*, therefore the Lord was angry with him.

These Things are left upon Record for our Instruction; therefore I desire, that all you who are Parents of Children, may be careful to give your Children a good Example, and in all respects not to suffer them to go into those Evils you have been reproved for in yourselves, that you may be made a Blessing unto them: But if any of your Children go into Pride and Wickedness, if you do not discharge yourselves of them, you will not be clear on their Account; for the Lord said of *Abram*, *I know that he will command his Children and Household after him, that they keep my Statutes.*

See that you keep your Authority in the Truth over your Children and Families. And you, who
are

are Children of good Parents, see that you succeed them in that which is good, that he that has blest them may blest you. And you may find how the Blessing was continued from *Abraham* to *Isaac*, and to *Jacob*, and to *Joseph*, because there was a succeeding in that which was good : But when the Posterity of *Abraham* forsook the Lord, and lusted after evil Things, we read how he *cut them off in his Anger* ; yet such was his Goodness and Mercy to those Children that were born to the People of *Israel* in the Wilderness, that although many of their Parents fell therein, yet he brought them into the holy Land ; which may be an Encouragement to those whose Parents have fallen from the Truth ; but then let them remember, that they were to be *Circumcised* before they entred the *Promised Land*, according as the Lord required.

So all you into whose Hands these may come, wait to feel your Hearts to be *inwardly Circumcised* by the Lord's Power, whether you are old or young ; for it's written, *That Abraham was Circumcised when he was old* : Not being Circumcised when they are young, they must be Circumcised when they are old, or else they cannot enter the *Promised Land*. All those who were born in *Abraham's* House, and those who were bought with his Money, were to be outwardly circumcised, which was a Type of the Circumcision made without Hands, which we are to witness in this *Gospel-Dispensation*, or else we cannot enter that *Spiritual Canaan*.

Therefore, all *Friends*, wait to feel your Hearts inwardly wrought upon by the Lord's Spirit, that you may witness them to be made pure through the effectual Working thereof ; and then as you come to experience this, you will see the Truth in its Glory, and then you will be so affected therewith, that

that all Enjoyments this World can afford, will be but little to you in comparison thereof.

And although I am one of the least of many, that the Lord has raised up amongst his People, I may say, that my Heart's Desire and Prayer to God for *Israel* is, *That they may be saved*. And in order thereunto, there is upon my Spirit a Concern that they may abide in their Tents, where he that envieth their Happiness cannot hurt them.

All *Friends* therefore, beware of going out like *Israel* of old, into those Things that provoke the Lord, lest his fierce Wrath come upon you, as it did upon them : But see that you stand in his Counsel, that in Blessing he may bless you. Oh how wonderfully did the Lord bless old *Israel*, while they stood in his Counsel ; but when they rejected him, and would have their own Ways, then he cast them off in his Anger.

I fervently desire that this may never be the State of any : I beseech you all, in the Love of Christ, to live in a thankful Remembrance of the Lord's tender Mercy and Kindness, which he has been graciously pleased to extend unto you : And then I am satisfied you will be often ready to break out into an holy Admiration of the unexpressible Love and Mercy of God to you, with the holy Prophet of old, who said, *What is Man, that thou art mindful of him ? and the Son of Man, that thou shouldst visit him ?* Oh ! how has the Lord been graciously pleased, in his Kindness, to open your Understandings, and convince you of the Emptiness of that Worship which stands in the Will of Man, and has given many of you to partake of that inward Comfort in your Waitings upon him, which has been beyond what you have had Words to express. It is the Desire of my Soul, that you may be found much in the Practice of waiting upon him ; for it is through a holy, humble Waiting upon

upon him in the *true Silence of all Flesh*, that the People of God do feel their Strength renewed in him, in whom they have believed. Have a Care that your Minds be not overcharged, and surfeited with the Cares of this Life ; for there is an Enemy that lies near to draw away the Mind too much after lower Enjoyments, and Things that are lawful in themselves, that so it may be hindered and diverted from a true Waiting upon God. And as many of you as are redeemed out of the gross Evils and Corruptions of the World, see that the lawful Things do not prevail, so as to take up your Minds ; for we find there was a dismal Sentence went forth against those that were invited to the Supper, that we read of in *Luke xiv. 16.* that were too much taken up with Things that were lawful in themselves ; one had married a Wife, and another had bought a Farm, and another had bought Oxen. So I beseech you to take Care that you are not brought into Bondage to the lawful Things, lest the Lord be angry with you ; but let him that is married, be as though he married not ; and he that possesses these lower Enjoyments, as though he did not possess them, that so he may live to enjoy the Lord in all those lower Enjoyments : So shall we praise him who is the Giver of them. And that it may be thus, is what I desire, that his Mercies and Favours may be continued unto us.

Dear Friends, look not out at the Greatness of the World, neither covet great Things for your Children ; but wrestle in Soul with the Lord for them, that they may be brought to be inwardly acquainted with him, and to have a Part in Christ, and then they will be well provided for ; for many of you have had large Experience of the Lord's Care over you, so that you have great Encouragement still to trust in him, who has hitherto provided for you, and will still provide, if you make it your

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Care to please him ; for he delights in doing Good to his People. Oh that his great Goodness and Mercy, which he has been graciously pleased to extend unto you, may engage you to Care and Watchfulness ; that by your holy and good Living, you may demonstrate unto the World, that you are indeed the Followers of Christ : So shall you be as Lights in the World, and as the Salt of the Earth : See that you keep to the seasoning Word of Life in your own Hearts, that your Words and Actions may answer the just Witness in all with whom you have to do.

And I have to say, for your Encouragement, that your Reward will be great with the Lord, if you, whom he has mercifully visited, are timely and fervently concerned to answer the End for which he has visited you : But if any of you go into a wrong Liberty, and cause the Way of Truth to be evilly spoken of, through your going into those Things that provoke the Lord, he will meet with you in a narrow Place, that you will find no Way to escape the Stroke of his Hand, except you return to him while he mercifully strives with you.

I therefore beseech you all in the tender Love of Christ, to be careful to live up to those Discoveries and Convictions which the Lord has given you, and then your Peace and Comfort will be beyond what Words can set forth ; for there is none knows the Comfort that there is to be enjoyed in obeying of the Lord, but those who have come to the Experience thereof in themselves.

Oh that you may serve him so truly and faithfully in your Generation, that in the Winding up and Conclusion of your Time here, you may have a Part in that Kingdom of Rest which is prepared for the Righteous. This is the fervent and sincere Desire of

Your Friend and Brother,

A N
E P I S T L E
 T O
F R I E N D S
 I N
Great - Britain and Ireland.

DEAR FRIENDS,

IN that pure Love in which our Fellowship stands, do I tenderly salute you, fervently desiring, that Grace, Mercy and Peace may encrease and abound amongst you, and in all the Churches of Christ every where ; that so those whom the Lord has gathered by his divine Power, may shew forth his Praise and Glory.

And, *dear Friends*, you that are Members of *Monthly* and *Quarterly Meetings*, I tenderly desire, that you may live under the Exercise of the Power of Truth, and wait for the renewed Visitations of the Love and Goodness of God, that so you may be a living and fruitful People. And as you wait to feel the Life and Power of Truth to prevail in your Hearts, so will you be fitted and qualified for every Service which the Lord requires of you ; for without divine Assistance we can do nothing that will tend to the Praise and Glory of God. Therefore,

Friends, in all your Meetings, whether they be for Worship, or to maintain good Order in the Church, see that you wait to feel the Lord to be with you, and seek for Wisdom and Counsel from him; that so you may in *all Things* act to his Praise and Glory.

And you that are as Watchmen in *Israel*, I desire that you may look well to yourselves, and to the *Flock* over whom the Holy Ghost hath made you Overseers. Oh! that you may be fervently concerned, that a Stop may be put to all wrong Liberty and wrong Things, that so the Church of Christ may appear in her Glory and Beauty. And as the Lord in his Wisdom and Counsel has opened it in the Hearts of his People in divers Places, to visit one another in their Families, I desire that this good Work might be promoted yet more and more in the Churches; for where faithful Men and Women visit Friends Families in the Drawings of the Love and Wisdom of God, they go under a true Concern; and visiting them in the Seed of Life, the Lord may make them instrumental in his Hand, for the gaining upon them that have gone into wrong Liberty, as well as they may be helpful to such as labour under Discouragements, because of the many and various Exercises that they meet with in their Travel and Passage through this World.

And, dear Friends, let me say to you that meet with renewed Exercises from Time to Time, and drink deeply of the bitter Waters; be careful that you do not look out at what you meet with, lest the Discourager prevail to weaken you in your spiritual Travel; but look to him that has hitherto been with you, and made Way for you by his divine Power; for he is able, and will bring you through all your Troubles and Exercises, if you follow him faithfully unto the End.

And you that are concerned in the Management of the Affairs of Truth, see that you keep in the meek

meeK Spirit of Christ, that what you speak and do may be to the Praise and Glory of God ; and be careful to be good Examples in all Respects, and endeavour to bring your Families to *Week-day Meetings*, and watch over them in the Fear of God, and keep them in that *Plainness of Habit and Speech* which Truth leads into, and labour to bring them to a *Sense of the Truth* in their tender Years. *David* was concerned for *Solomon* his Son, that he might know his God, and also that he might *serve him in Truth and with a perfect Heart*. And you that are the Children of *Friends*, there are fervent Desires in my Soul for you, that you may fully follow the Lord while you have a Being here ; that so he that has blest your faithful Parents may bless you. As the Work of the Day is great, I desire that a holy Sense thereof may live upon your Hearts, and that you may feel your Minds engaged in a close Concern, that the *Work of the Lord* might prosper ; it would be matter of great Rejoicing and Comfort to those that travel in Spirit for the *Prosperity of Zion*, to see you come up in a *holy Zeal* for the *maintaining of the Testimony of Truth* in every thing, that so ye may abide in the Lord's everlasting Covenant of Peace. I do tenderly intreat, that you may obey the Lord, and be dutiful to your Parents, as you ought to be careful to shun all evil and loose Company ; for keeping corrupt and bad Company has been the Ruin of many : And therefore I would have you to remember the Counsel, *My Son, if Sinners entice thee, consent thou not*. Oh that this may be fastned upon all your Minds.

I also greatly desire, that you that are of the *Female-Sex*, may come up in your Places and Services in the Church, for in the building of the first Tabernacle there was a Part of the Work belonged to the *Women*, and if you are found in the *faithful Discharge of your Services*, you will have *Returns of*

Peace from the Lord; and see that you watch carefully over your own Families: And as you live under a *holy Concern*, that all that are under your *Care*, may be preserved within the *Bounds* and *Limits* of *Truth*, you will have *signal Tokens* of his *Kindness*: I am glad that the Lord has raised up a People in these *American Parts*, that are concerned that *Truth's* Testimony may be kept up and maintained, and that the Church of Christ may flourish yet more and more. Oh! that it might please the Lord to *increase* their Number that are fervently and zealously concerned upon this Account.

And, *Friends*, it may be well for you that are the *Heads* of *Families*, to be careful to stir up your Children and Servants to be *frequent in reading of the Holy Scriptures*, and put them in mind to consider what they read; and if you labour to make them truly sensible what will be the *Portion* of the *Liers*, and *Drunkards*, and *proud* and *wicked Livers*, you may be very instrumental to principle them against ill Things: And if you endeavour to implant it in their Minds, what a happy Thing it is to *do well*, and *serve* the Lord; and if you observe to them, how he has favour'd and bless'd the Righteous from one Generation to another, this may greatly tend to excite them to *virtuous Living*.

And I desire that you who are sensible of the Power and Virtue of Truth, may often take seasonable Times to wait upon the Lord in your own Families with your Children and Servants; and as you are truly bowed in Soul before the Lord, that he may be graciously pleased to look down upon you, it may please him to open his holy Hand, and minister a suitable Supply to your Wants; for, blessed be his Name, his Regard is great to his People; he has been pleased to give many of them renewed Favours in their Waiting upon him in their own Families, so that they can say from Experience,

rience, The Lord is good to the Soul that truly seeks him, and diligently waits upon him for the fresh Visitations of his Love.

The Disciples were taught to pray for *Daily Bread*, and the Lord has preserved a Remnant in a holy Sense of the Need they have to receive every Day of that living Bread which comes down from above, which can only satisfy the Souls of the Faithful.

So with Desires that the Lord may make you as his *Vineyard*, which he delights to water, and that you may be as a Garden enclosed, into which no hurtful Thing can come, that so good and holy Fruits may be brought forth, is the fervent Desires of

Your Friend and Brother in the Truth,

From the Bay-side in Maryland
the 14th of the Fourth Month
1717.

BENJ. HOLME.

A N

E P I S T L E

T O

FRIENDS, and Tender-minded People
in *America*.

DEAR FRIENDS,

WHOM the Lord in the Riches of his Love has gathered and raised up to be Witnesses for his Name and Truth in those remote Parts of the World, I hereby tenderly salute you, with Desires that you may answer the great and good End of the Lord therein, that you may be as

Lights and Way-marks amongst the People, where your Lots are cast; the manifold Blessings and Preservations, which many of you have been favoured with, ought to be a deep and strong Obligation upon you to walk in great Humility and Fear before the Lord, while you have a Being here.

It ought to be remembred with great Thankfulness, how wonderfully many of you that are Inhabitants in *New-England*, and some other Parts of those Countries were preserv'd, when the Lord suffer'd many of your Neighbours to fall by the Hands of the savage *Indians*.

I greatly desire that the Sense of his great Love and Mercy every way extended unto you, may engage you to walk as becomes your holy Profession, that so you may shew forth *Christianity* in the Purity of it. And, *dear Friends*, let the Spirit of the Lord Jesus Christ bear Rule in all your Hearts, that you may be as a Family of Love, in which there is no Jar, that it may be manifest that you are indeed the Disciples and Followers of Christ; and keep yourselves pure and unspotted in all Respects, that you may shew forth the unspotted Life, so will you preach for the Lord in your Generation, and be as Saviours upon Mount *Sion*. And as there is a tender People in many Parts of this Wilderness Country, to whom there is a merciful Visitation extended from the Lord, I desire that you may speak convincingly to them by your good and holy Living; that they may have to say of a Truth, that you are a People that live a Life of *Christianity*; for many have got the Saints and holy Mens Words in their Mouths, that are out of the Life and Spirit which they were in: And it is because hereof that many of these called *Christians*, are so full of Envy and Hatred one against another; but let that Spirit bear Rule in all your Hearts, which can forgive Enemies, and do Good against Evil; this was the
Mind

Mind which was in the Lord Jesus Christ, when he was about to be offered up upon the Cross; he said, *Father forgive them.* And when the People were about to stone holy *Stephen* to Death, he said, *Lord, lay not this Sin to their Charge.* Here the forgiving Spirit appeared; Men in the unregenerate State are ready to render Injury for Injury, and Reviling for Reviling; but see that you learn of him, *who when he was reviled, reviled not again.*

And, dear Friends, let the condescending Spirit, which was in *Abraham* the Friend of God, be in you, that you may not differ one with another about Land and worldly Things; for when his and *Lot's* Herdsmen differ'd, he was for having no Difference, but he was willing to take either hand. And how wonderfully did the Lord bless *Abraham* in that condescending Spirit; which Spirit has appeared in many of our good Friends, in which they have been greatly blest. I can say I bear great good Will to you in those Wilderness Countries, and greatly desire that you may be preserv'd from all evil and hurtful Things, that you may be Members of that pure Church which Christ came to present to God without Fault.

I desire that you, young Men and Women that are growing up, may be careful to keep yourselves pure and unspotted in all Respects; and it may please the Lord to anoint many of you to preach the Gospel of Life and Salvation to many People; and as it has pleased the All-wise God to remove many in your Parts that were good Instruments in his Hand in their Generation, it would be great Rejoicing to many who travel for the Welfare of *Sion*, to see you that are of a succeeding Stock, called forth, and standing in a holy Zeal for the Truth; and if you faithfully serve the Lord, he that has greatly bless'd many of your good and pious Parents, will bless you.

And,

And, *dear Friends*, I desire that you may be very much concerned to keep up and maintain good Order in the Church, that so all wrong Things, and false Liberty may be kept from among you, and that a due and tender Regard may be had to the poor Widows and Fatherless, and such that are in Want ; and where any that make Profession with us are likely to be drawn away with loose Company, let them be tenderly advised and dealt with, that if possible, they may be preserved from bringing Dishonour to the Truth, and Ruin upon themselves.

And I desire, that all such may hearken to the Lord's Counsel in themselves, and through his People. It would have been happy for the People of *Israel*, if they had obeyed the Call of God by the Prophets ; but because they rejected his Counsel through them, and would not be reclaimed from their evil Doings, therefore he turned his Hand in Judgment against them.

As the Lord has concerned many of his Servants to travel as with their Lives in their Hands to visit you, and call you to walk in holy Fear before him, I desire that you may live in a thankful Sense of his Kindness and Mercy to you herein ; for if now when the Lord has raised many of you from a low Condition, and has greatly blest your Endeavours, and preserv'd you in a wonderful Manner, you should prove forgetful, and go into those Things that provoke him, how just may it be with the Lord to punish you, by suffering your Enemies to make a Prey upon you.

But I am satisfied, there is a People amongst you, that are deeply humbled under a Sense of the great Love and Mercy of God to them who are concern'd, that they may be found walking in well-pleasing before him, while they have a Being here ; to all such my Spirit is united in a near manner, and I fervently desire, that he that was *Abraham's* Shield, and

and exceeding great Reward, may be with you, and preserve you to his Praise and Glory, while you have a Being here.

And, *dear young People*, whom the Lord has inwardly reach'd unto, and brought to partake of his Love and Goodness, I desire that you may retain that holy Sense of his Love which you have receiv'd, that thereby you may be prevail'd upon to follow the Lord fully ; and if you are faithful to the Requirings of Truth, you may be eminently serviceable in your Generation, as many of our worthy Elders were, that are now removed : Oh ! that it might please the Lord to raise up many faithful Labourers in those Countries, and send them into his great Harvest, that many may be gathered to *Sibilo* the peaceable Saviour, the Lord Jesus Christ, to whom the Gathering of the People is to be. I tenderly desire, that you that have been mercifully visited, may dwell in Heart with the Lord, that you may be preserved from all the Snares and Temptations of the Enemy, who envies your Happiness, for none are longer safe than they keep upon their Watch ; the Strong and Wise, and some that have known good Things, have fallen through Unwatchfulness ; but such is the Love and Mercy of God to Mankind, that he has given so much of his Grace as is sufficient to keep them from falling and sinning, as they take heed thereunto ; for all the Miscarriages that are amongst Mankind, are owing to their Neglect of the Grace and good Spirit of God in their own Hearts.

The Apostle *Paul* declares, *1 Cor. xii. That the Manifestation of the Spirit is given to every Man to profit withal* ; in which every one hath his proper Gift : And therefore, *dear Friends*, as you have receiv'd a divine Gift from the Lord, see that you make a right Improvement of it ; that like the good and faithful Servants spoken of in the Parable, that

that had improv'd their Talents, you may be welcom'd with the comfortable Reward of *Well done*; that when you leave this World, it may be a happy Change to you; and that none of you may be found like the slothful Servant, that had neglected to improve his Talent.

I can say I am sincere in my Desires, that you may by your holy and humble walking, answer the great Love and Mercy of God every way extended unto you, *that Men seeing your good Works, may have Cause to glorify God on your Behalf.*

And I desire that you may be Examples of Humility and Plainness; and in your Trading and Dealing, and whole Conversation, be careful that you answer your holy Profession. And I would have you zealously concern'd to keep up your religious Meetings, both on First and Week-days; and as much as you well can, endeavour that your Children and Servants may attend such Meetings; and as many of you have been made greatly instrumental for the Good of your Children, through your Love and Care to keep them out of hurtful and loose-minded Company, and from vain Fashions, which leads away the Mind from the Lord; I desire that you may continue the same Care over them: And, *dear Children*, as you desire that a Blessing may attend you, have a tender Regard to your Parents and good Friends Counsel. And as it has often laid a great Foundation for Strife and Discord, where such as have profess'd the Truth with us, have gone out to marry with them of another Profession of Religion; I tenderly desire that you may seek to the Lord to direct you in this great Concern of Marriage.

And you tender People, that do not profess to be of our Society, to whom there is a Hand of Love and Mercy stretch'd forth from the Almighty, in order that you may be gather'd to the great and good

good Shepherd of *Israel*, the Lord Jesus Christ, that has laid down his Life for his Sheep ; it was the wonderful Love and Mercy of God to Mankind, that he was pleased to send the dear Son of his Love to taste Death for every Man, and to be a Propitiation for the Sins of the whole World, 1 Epist. *John*, Chap. ii. 2. that so all Men through him might be reconciled and brought into Favour with God again ; and he has sent his Spirit into their Hearts to lead them to himself again. And I tenderly desire that all you into whose Hands these may come, may take heed to that good Spirit of God which convinces you of Sin, and inwardly reproves you for it ; that thereby you may know an overcoming of those Things which are evil ; for it is certain there is Power in the divine Light, to give Men a Sight and Discovery of that which is evil ; and also to enable them to resist and overcome it ; and therefore it is that we endeavour to direct and turn Mens Minds to that true Light spoken of, *John* i. 9. *which lighteth every Man that cometh into the World* ; and all the Nations of them that are found walking in this holy Light shall be saved. This Light will discover to Men the bye Paths and crooked Ways, in which they have gone in their fallen and degenerate State ; and as they come to walk in the Light, they will witness Access to God, and know inward Communion with him ; which that you, and the Children of Men in an universal manner, may be brought to the Experience of, is the sincere Desire of

Your loving Friend,

London, the 2d of the
Seventh Month 1721.

BENJ. HOLME.

A N
E P I S T L E
T O
Friends in London.

DEAR FRIENDS,

TO whom the gracious Visitation of the Love and Mercy of God, has been freely and largely extended, I hereby tenderly salute you, fervently desiring that you may walk humbly before the Lord, and as becomes a People that he hath favoured in a peculiar manner ; that so you may answer his Kindness and Love in visiting of you. I very much desire that you may all keep to the pure Principle of Truth in yourselves ; that so you may preach well by your good Conversation, and fair and just Dealing. Many of our good Friends that were early raised up in that great City, to be Witnesses for the Lord, are removed : I very much desire that you may stand in a holy Zeal for the maintaining of Truth's Testimony in all its Branches, and where any go into any Thing that is reproachful, either in Conversation or Dealing, let them be dealt with in the Wisdom of Truth. And I desire that all may be careful that they do not take part with any that go into wrong Things, lest they strengthen them in their wrong Liberties, but stand for the Honour of Truth, and against all Things

Things that may incur the Lord's Displeasure. You may find how *Israel* fell before their Enemies, when the *Babylonish Garment and Wedge of Gold* were coveted after. This is preserved upon Record for our Instruction. I very much desire, that you may all be careful not to touch with that which is wrong of any kind, that so you may shew forth the Truth in the Purity of it, and be as *Lights* and *Way-marks* in your Generation, that in the End, you may have the Returns of Peace, and the Evidence of divine Favour.

And, dear young People, who are the Children of believing Parents, I hereby tenderly salute you with Desires, tha you may not only come to believe in the *Sufficiency of the Grace of God*, which the Apostle *Paul* saith, *Tit. ii. 11, 12, bath appeared unto all Men*, but that you may be subject to the Teachings thereof, that thereby you may be taught to deny *Ungodliness* and *Worldly Lusts*, and to live *soberly* and *righteously* and *godly*, that you may answer the great and holy End, for which the Lord has given you a Being here. I very much desire that you may be prevailed upon by the Power of divine Love, to follow the Lord in the Way of his holy Requirings, that you may be faithful Witnessess for his Name and Truth in your Generation : And if you bear the Yoke and Cross of Christ in your Youth, you will enjoy great Peace and Comfort in yourselves, beyond what any can make you sensible of by Words ; for there is great Reward in serving of the Lord, so that I believe many are thankful beyond what they can express, that they were made willing to serve him ; and there are great Longings and strong and fervent Desires in the Hearts of many of those, that their Children and Families might be prevailed upon to obey and follow the Lord. And I desire that you may be careful not to go against Conviction, but if you are faithful to what the Lord has already made

made known to you, he will give you farther Discoveries, as our Saviour saith, *If any Man be a Doer of his Will, he shall know of his Doctrine.* And as many young People have been greatly corrupted through keeping loose and idle Company, I wish you may be so wise to learn from others Harms to beware, and have a tender Regard to your Parents and good Friends Counsel, that are concerned for your doing well. But many that have grown high and lofty, and have rejected their Parents and Friends Counsel, have brought great Ruin and Misery upon themselves. And many that have married out of the Counsel of Truth with them of other Professions, have laid a Foundation for making their Lives very uncomfortable and unhappy: I desire that you may be careful of too much Familiarity with Strangers, lest any of you be ensnared thereby, as many have been to their great Sorrow and Ruin. And I desire you may all be careful not to give way to little Things that are wrong, for I believe many that have given way to one little Thing after another that was so, have been drawn into very gross Things in process of Time.

Touch not with the wrong Thing of any kind, that you may be unspotted in all Respects, that whenever it shall please the Lord to call you hence, you may be prepared for that glorious Kingdom, into which nothing that is unclean can enter, is my sincere Desire for you: So with true Love to you, I remain

Your loving Friend,

Ross-Shanne, in the County of
Antrim in Ireland, the 16th
of the First Month 1726.

BENJ. HOLME.

A N

E P I S T L E

O F

L O V E

T O T H E

Churches of CHRIST, &c.

DEAR FRIENDS,

WHOM the Lord has called to be Witnesses for his Name and Truth, I hereby tenderly salute you, with Desires that you may answer the Call of the Lord, by an holy and humble walking before him, while you have a Being here, that in the End you may have the Evidence of his Favour and Love in yourselves.

And I desire that you, who have made any Progress towards the *Spiritual Canaan*, may be encouraged to hold on your Way ; and if you meet with Difficulties and discouraging Things in your Travel and Passage through this World, have a Care that you do not look out at them, lest the Discourager prevails to weaken you in your spiritual Travail : But when Things look hard and difficult, let your Eye be to him who is all-sufficient, who divided the Waters of old for his People *Israel*, and who remains to be what he has always been to his faithful People, *A God near at hand, and a present Help in*

M every

every needful Time of Trouble ; so that there is great Encouragement for sincere Minds still to trust in him, who has said concerning the true Seed, *Heb. xiii. 5. I will never leave thee, nor forsake thee.* We read, that the Race is not to the Swift, nor the Battle to the Strong, but he that endures to the End, the same shall be saved : Many that have made good Beginnings, and run well for a Time, for want of Watchfulness have miscarried, and gone into dishonourable and reproachful Things, whereby the Way of Truth has been evil spoken of.

It is certain, that they who have begun in the Spirit, may fall short of Salvation, if they do not continue to follow the Lord ; we read concerning *Caleb*, that he *followed the Lord fully* ; and although the People of *Israel* had been mightily favoured, yet many of them forsook the Lord, but good *Joshua* said, *Josh. xxiv. 15. But as for me and my House, we will serve the Lord* ; he and *Caleb*, who were Men of right Spirits, entered the *holy Land*.

It is not what Men have formerly suffered or gone through upon a religious Account, that will render them acceptable in the Sight of God, if they do not continue in well-doing to the End, *for if the righteous Man turn away from his Righteousness, and commit Iniquity, all his former Righteousness shall not be remembered, but for his Iniquity that he hath committed, he shall surely die* ; therefore it is good for him that thinks he stands, to take Heed lest he fall, for no Man is longer safe than he is upon his Guard ; and if you are careful that you may be found living agreeable to the divine Will, and walking as becomes your holy Profession, you will be greatly blest, and he that was *Abraham's* Shield, and his exceeding great Reward, will defend and preserve you, as you abide in his Fear and Counsel, and in obeying of the Lord, you will enjoy great Reward

Reward and Peace, beyond what Tongue or Pen can set forth.

And, *my Friends*, where any of you are called to suffer upon a religious Account, I would have you to suffer cheerfully, like the true Believers we read of, that took joyfully the spoiling of their Goods, being thankful that they were not only accounted worthy to believe, but also to suffer for the Sake and Cause of Christ ; let no Interest prevail with you to go against Conviction to avoid suffering, for some that have sinned against Knowledge, and have taken indirect Ways to avoid suffering, have brought a great deal of Guilt upon themselves ; but follow those Things which bring Peace, that when ever it shall please the Lord to call you hence, it may be a happy Change to you.

And as it has been a very humbling and afflicting Time in divers Parts of the Nation, and in many Peoples Families, because of the great Mortality that has been of late, I very much desire that you may be careful to make a right Improvement of the Time and Opportunity which is put into your Hands, that you may be prepared to meet the Lord ; and as you find that it was according to divine Direction, that *Hezekiah* should set his House in order, for the Prophet told him, that *he should die and not live*. Now, altho' it is a prudent Consideration for People to take Care to settle their Affairs by *Will* or otherwise, in Time of Health, to prevent Discord and Misunderstanding, that has often happened for want of such prudent Care, yet I desire that you may above all, make it your Care to have all in order in a spiritual Relation, that whenever it shall please the Lord to call you to give an Account of your Stewardships, you may give it with Joy, like the good Servants whom we read of, that had improved their Talents.

And as it is one great Part of the *Christian* Religion, to be full of Bowels and Compassion to them

that are in Want and Distress, I desire that you whom the Lord has blest with a plentiful Share of this World's Goods, may be full of Pity to the Poor and Needy ; for I count it is a great Blemish upon the rich Man that we read of in *Luke*, that he did not shew Compassion to the poor Man who was laid at his Gate full of Sores, and desired the Crums that fell from his Table ; but we do not find that they were granted to him. When the Apostle *James* describes true Religion, he saith, *James* i. 27. *Pure Religion and undefiled before God the Father, is to visit the Fatherless and Widows in their Affliction, and to keep ourselves unspotted from the World.* May you all shew forth the Truth in the Purity of it, that you may be as so many Lights and Way-marks in the several Places where your Lots are cast.

And, *my beloved Friends*, I tenderly desire that you may manifest yourselves to be truly, and indeed, the Followers of the Lord Jesus Christ, by your loving one another, and living agreeable to his holy Doctrine, whose Followers you profess to be, who taught his Disciples not only to love one another, but also to love their Enemies, and to do Good for Evil, and to bless them that curse them, and pray for those that did despitefully use them : And as Discord in Families, and amongst Relations, and Neighbours, has often had mighty pernicious and bad Effects, I desire that you may guard against *Tale-bearing*, and all Things that may tend to make Strife, and if any that have not Government and Command of their Tongues, should revile you, learn of him, *viz.* the Lord Jesus Christ, who when he was reviled by evil and wicked Tongues, did not revile again ; but let it be manifest, that you have got Command of your Tongues and Tempers ; we read, that *he that governs his own Spirit, is said to be stronger than he that takes a City ;*

City ; and the wife Man saith, that *a soft Answer turns away Wrath.*

As the Holy Scriptures are so full of Instruction, I wish that you may be very frequent in reading, or causing them to be read in your Families. And, *dear Friends*, I tenderly desire that you may all be careful to keep to the heavenly Salt in yourselves, that so through your keeping to the seasoning Grace of God in your own Minds, you may be instrumental to season the Minds of your Children and Servants : Let your Words be few and favourable, season'd with Grace, that they may minister Grace to the Hearers ; you may assure yourselves, that our Saviour intended to discourage idle Talking and foolish Jestings, by giving us to understand, that a Man should give *an Account in the Day of Judgment for every idle Word*, Mat. xii. 36. and if Men must render an Account to the righteous Judge of all the Earth, for every idle Word, how much more for gross Enormities ; and as I believe, that many of you are sensible, that some Peoples Children have been greatly hurt through keeping loose and evil-minded Company, therefore I entreat, that you would watch carefully over your Children and Families, and endeavour to keep them from such Company as may be a Snare to them ; many young People have learn'd to talk idly and foolishly, and to drink to Excess, and game, and be proud and wanton, through keeping Company with them that were given to these Things ; and how many who have kept such Company, have married out of the Counsel of the Lord, to their own Ruin and Grief of their religious Parents ; but happy are they who learn from others Harms to beware : I wish that all young People, into whose Hands these may come, may be careful to keep good and virtuous Company, for as many have been greatly hurt through keeping idle Company, so I believe many

can say, they have reapt great Profit and Comfort by keeping pious and virtuous People Company ; I greatly desire that you may humbly seek the Lord to preserve you out of all the Evils and Corruptions that are in the World, and as you desire that a Blessing may attend you, see that you obey your Parents in the Lord, as the Apostle advises, for many undutiful Children have brought great Ruin and Misery upon themselves, and Sorrow to their Parents ; and as it was pleasing to the Lord, that *Solomon* sought for Wisdom from the Lord, that he might know how to behave himself before that great People, I desire, *my Friends*, that all of you that have Children and Families to walk before, may wait for Wisdom from the Lord, that you may know how to behave yourselves, and what to cherish, and what to suppress ; and as many Children have been greatly hurt, through being too much indulged in high Things, and having their own Wills gratified, I desire that you may keep your Children out of high Things, that may lead away their Minds from the Lord, and keep your Authority over them in the meek Spirit of the Lamb, that you may keep their Love and Affection ; many of our good Friends that have rul'd with Sweetness, their Children both love and fear them ; but if any rule in a wrong Spirit and Temper, they may mightily sour their Children, and lose their Love and Affection, so that they may slight and disregard them ; may the Lord guide you in his Wisdom and Counsel, that by your wise and prudent Conduct, you may be a Blessing to your Families, as many have been through their careful walking and good Endeavours : And I wish that you may be exemplary in attending of religious Meetings for the Worship of God, and endeavour to bring your Children and Servants to frequent such Meetings both on First and Week-days, as
 much

much as you well can ; and as it is certain, that God who is a Spirit, may be truly worshipped in Spirit, when nothing is outwardly spoken, I would have you wait to be sensible thereof in your religious Meetings, that so they may be made truly comfortable and edifying to you ; and if you wait to feel the Power of Christ in your silent Waiting, you will be encouraged to keep up your Meetings ; and as you may read, how the primitive *Christians* were baptized into Christ, and so came to put on the Lord Jesus Christ, the new and heavenly Man, I very much desire, that you may experience what it is to be baptized into the divine and heavenly Nature of the Lord Jesus Christ ; and as you witness the divine Nature to bear Rule in your Hearts, you will shew forth *Christianity* in your Lives and Actions, and for this I am sincere in my Desires, that so you may answer the Kindness and Love of God, in visiting you, and gathering you to be a People ; and as you are sensible that we are but Sojourners here, and that the End of all fading Enjoyments are near at hand to us, therefore I tenderly desire, that you may look beyond all these low Things, to the Reward which will not fade away ; *If you are risen with Christ*, saith the Apostle, *set your Affections on Things which are above* : Although it is lawful for *Christians* to mind earthly Things in their Places, yet we ought to be careful, that we do not mind these low Things too much, lest thereby we are diverted from seeking of the durable Treasure ; you find what a sad Sentence went out against them that we read of in *Luke*, that were invited to the Supper, and made Excuses ; although the Things that they were taken up with, were lawful in themselves, one had *married a Wife*, and another had *bought a Farm*, and a third, *Oxen*, and they all desired to be excused ; and we find, that because they made Excuses, the Lord of the Servant said, *that none of them that*

were bidden should taste of his Supper : Now this is left upon Record for our Instruction ; may you all be truly redeemed out of the Love and Spirit and Friendship of the World, that you may sensibly witness what it is to have your Conversation in Heaven, and have inward Communion with the Lord, as the true *Christians* of old had, while they were living in the World : We read, that *the Friendship of the World is Enmity with God.*

As many good natured People have been greatly ensnared and drawn into drinking to Excess, thro' keeping too much Company with them that were given to hard Drinking, I tenderly desire that you may all be very much upon your Guard against being ensnared this Way ; for how many Men of bright Parts have shortned their Days through excessive Drinking ; but live rather abstemiously, for as Temperance is a great Step towards Salvation, so it is likewise very conducing to Health ; the Apostle *Paul* saith, that *he kept his Body under, lest while he preached to others, he himself should become a cast away* ; it is greatly to be desired, that this were the Care not only of every Minister, but of all them who profess to be the Followers of Christ.

And, *my Friends*, in all your Dealings remember that great Rule of our dear Lord, to *do unto all People as ye would they should do unto you*, that so you may answer the just and equal Principle in all with whom you have to do ; many of our good Friends have brought great Reputation to their Profession, and Credit to themselves, by their fair and just Dealing, and peaceable Behaviour, and good Conversations ; remember that excellent Counsel of the Apostle, where he saith, *Heb. xii. 14. Follow Peace with all Men, and Holiness, without which no Man shall see the Lord.* And be tender of one another's Reputations ; and if any Friend or Brother be overtaken in a Fault, endeavour to restore him in the Spirit of

of Meekness, and watch in the holy Light, which shews you the Evil and the Temptations of Satan, when they are presented, that thereby you may be preserved from joining with them.

So with Desires that you may all be so constant upon your Watch, that he that envies your Happiness, and that goes about continually, seeking who he can get in upon, may be frustrated in his Designs upon you ; I remain

Your Friend and Brother in the Truth,

London, the 12th of the
Second Month 1731.

BENJ. HOLMES

A

Tender INVITATION and CALL

T O

All People, to embrace the Offers
of GOD'S Love, &c.

STRONG and fervent are the Desires that are in my Soul, that you may be prevailed upon to embrace the Day of God's merciful Visitation, which is extended unto your Souls through Jesus Christ our Lord, that so the Complaint that was taken up against *Jerusalem* of old, may not be taken up against any of you ; for we find, that such was the Kindness of the Lord to the People of that great City, that he would often have *gathered* them, but they would not be *gathered*, although the Lord in Kindness and Mercy sent his Servants
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and Prophets amongst them, to call them to break off from their Wickedness: Yet such was their Hardness and Impenitency, that they *killed the Prophets*, and *stoned* them that were sent of God, to call unto them for Repentance and Amendment of Life; and that which was greatly to be lamented, they persisted on in their Wickedness to that Degree, that the Lord gave over striving with them; and when their Day of Visitation was over, our Saviour wept over them, and said, O Jerusalem! Jerusalem! *thou that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not: Behold, your House is left unto you desolate*, Mat. xxiii. 37. A very dismal State indeed! I fervently desire, that this may never be the State of any: And in order that it may not, I beseech you, in the Love of Christ, to break off from your Sins by true and unfeigned Repentance, while the Lord in his Mercy and Kindness is inwardly striving with you, by his holy Spirit, to reclaim you from them. For such is the Kindness and Mercy of the Almighty God unto all Mankind, that he gives to every Man a Day of Visitation, in which Day of Visitation he is graciously pleased to strive with them inwardly by his holy Spirit. The Lord strove with the People of the old World by his Spirit, to reclaim them; but after he had long striven with them, and they would not be reclaimed from their wicked and evil Doings, he said concerning them, that *His Spirit should not always strive with Man, for that he also is Flesh*, Gen. vi. 3. And you may find how, through persisting on in their Wickedness, they provoked the Lord to sweep them away in his Anger; they went on in those Things that provoked the Lord to Anger, but did not truly consider what would be the Consequence of their so doing; they did so
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little consider how near they were to perish in their Iniquities, that the Scripture saith, *They eat and drank, and married, and were given in Marriage, until the Day that Noah entred into the Ark, Mat. xxiv. 38.*

And as in other Things, so in that of Marriage, they did mightily provoke the Lord to Anger ; for it's said, *The Sons of God took to themselves Wives of the Daughters of Men, of all which they chose.* And the Consequence thereof was very dismal, for they were cut off in Anger, who thus provoked the Lord by marrying out of his Counsel, contrary to his Mind, as well as the rest of the Wicked. Oh ! that this might be Warning to all to be careful that they do not provoke the Lord, by marrying out of his Counsel, lest he turn his Hand in Judgment against them, as he did against those People in the old World. And we may read in the Book of *Ezra*, Chap. ix. how that the fierce Wrath of the Lord was come upon *Israel*, because they *had taken to themselves strange Wives.*

Now these are Things of great Weight, and I desire they may be truly considered, for he that was provoked with the People in the old World, and with the *Jews* for their wicked and ungodly Doings, he is provoked with many of the People in this our Day, because of their wicked and ungodly Doings, for which he will assuredly punish them in an heavy Manner, if they do not repent, and return from their evil Ways, while the Day of his merciful Visitation is extended unto them ; *for he hath whetted his Sword, and bent his Bow, and he will be avenged on the Workers of Iniquity.*

Therefore I call unto you, from a Concern that I am under for your eternal Welfare, to prepare to meet the Lord, while the Day of his Mercy is extended unto you, lest a Day of Calamity and Sorrow overtake you ; for the Lord is highly provoked (and

(and his Spirit grieved) with the Wickedness that doth abound in this Generation, and he will bring a Day of great Humiliation and Sorrow upon many, if they do not speedily repent, and return from the Evil of their Ways. Oh! how many of the provoking Sins of *Sodom* do abound in this Age, for which God will assuredly visit Mankind in his sore Displeasure, if they will not answer his Call, which is *to come out of them*.

Therefore be entreated for your Souls eternal Welfare, to answer when the Lord calls, lest the Time come that you call, and he will not answer, which will be dreadful. See *Proverbs*, Chap. i. from Vers. 24, to Vers. 31. *Because I have called, and ye refused, I have stretched out my Hand, and no Man regarded, but ye have set at nought all my Counsels, and would none of my Reproof; I also will laugh at your Calamity, I will mock when your Fear cometh, when your Fear cometh as Desolation, and your Destruction cometh as a Whirlwind; when Distress and Anguish cometh upon you: Yea then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated Knowledge, and did not chuse the Fear of the Lord.*

So it is plainly manifest, the Lord will not always strive with Man: He strove long with the People of *Israel*, that went into evil Things; but when they still persisted, and would not be reclaimed, you may find, how he turned his Hand in Judgment against those very People whom he had chosen above all the People of the Earth. So that the Apostle saith, that *Three and Twenty Thousand of them fell in one Day*; and he gives the Reason why they fell, *i. e.* because they *lusted after evil Things*. Oh! that the Children of Men in our Time would but make a right Application of these Things: For if the Lord turned his Hand in Judgment against those that were once his peculiar and chosen People when

when they lusted after evil Things, how can they expect other, but that God will turn his Hand in Judgment against them, if they lust after evil Things as they did? And as was said unto *Israel*, *Turn ye, turn ye, why will ye die?* Ezek. xxxiii. 11. so say I unto you, Turn ye, turn ye from your evil Ways, why will you die? Why will you go on, and persist in that which provokes the Lord to Anger, and so bring Misery upon your Souls to all Eternity? If you will turn to the Lord with all your Hearts, he will have Mercy; for he is gracious and merciful, and will abundantly pardon; as was said of old, *Isaiab*, Chap. lv. Vers. 7. *Let the Wicked forsake his Way, and the unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon.*

It is not turning from one Profession of Religion to another, that will turn away the Wrath of the Lord from Men, if they do not turn away from their Iniquities: So I beseech you, into whose Hands these may come, to see that you turn from that which grieves the Lord, that so you may escape the Wrath to come, and turn to that divine Light, by which every Man that cometh into the World is enlightned, (*John* i.) which Light gives a Discovery of, and brings Trouble and Sorrow upon Men for that which is evil, during the Day of their Visitation; in which divine Light there is Power and Sufficiency to give the Soul Victory over all that which is evil, where People come to believe in it, and walk in it: In which holy Light, *all the Nations of them that are saved must walk.* For it is certain, that when Men go into that which they are inwardly reprov'd for by the Light of Christ in their own Hearts, they displease God. So see that you come out of those Things, that the Light inwardly discovers to be evil, and secretly reprov'es you for, or else

else you will not be justified in the Sight of God, although you may be high in Profession, and strict in observing a great many outward Observations : For it is not Mens high Pretences to Religion, or their being strict in observing of a great many outward Ceremonies, that will render them acceptable in God's Sight, if they are such as rebel against the Light, and holy Spirit of God in their own Hearts.

I beseech you seriously to consider, what signified all the *Jews* outward Observations and Ceremonies, when they rebelled against the holy Spirit of God in their own Hearts ; for God gave them of his good Spirit to instruct them, but that which was their great Unhappiness, they rebelled against it ; and then to what purpose was the Multitude of their Sacrifices ? for he saith, *Bring no more vain Oblations, Incense is an Abomination unto me, the new Moons and Sabbaths, the calling of Assemblies, I cannot away with ; it is Iniquity even the solemn Meeting : Your new Moons and your appointed Feasts my Soul hateth, they are a Trouble unto me, I am weary to bear them : And when you spread forth your Hands, I will hide mine Eyes from you ; yea, when ye make many Prayers I will not bear. Your Hands are full of Blood ; wash ye, make you clean, put away the Evil of your Doings from before mine Eyes ; cease to do Evil, learn to do well ; seek Judgment, relieve the Oppressed, judge the Fatherless, plead for the Widow. Come now and let us reason together, saith the Lord, though your Sins be as Scarlet, they shall be as white as Snow ; though they be red like Crimson, they shall be as Wool : If you be willing and obedient, ye shall eat the Good of the Land ; but if ye refuse and rebel, ye shall be devoured with the Sword ; for the Mouth of the Lord hath spoken it.* *Isaiah, Chap. i. from Vers. 13, to 21.*

So see, all you Professors, what Name of Religion soever you go under, that you do not value yourselves

elves upon your Profession, or upon your outward Observations and empty Performances ; for you may find by what is aforesaid, that the Observations of the *Jews* did not avail in the Sight of God, when they were found in those Things that grieved him ; although he had once required the Performance of those outward Solemnities and Observations, as aforesaid. And I say to you, That all your outward Observations and Ceremonies will not avail in the Sight of God ; for nothing short of knowing the Lord to work a Change in the Heart, will avail in his Sight, as the Apostle *Paul* well observes, that *He is not a Jew who is one outwardly, neither is that Circumcision which is outward in the Flesh ; but he is a Jew who is one inwardly, and Circumcision is of the Heart*, Rom. ii. 28, 29.

And as *Paul* saith concerning the *Jew*, so it may be truly said concerning the *Christian*, that he is not a true and real *Christian*, who is one outwardly, although he has been outwardly *baptized*, and received the *Bread* and *Wine*, and may observe a great many outward Ceremonies, if he is not one inwardly in his Heart to the Lord ; for the *Baptism* that saves, (as saith the Apostle, 1 *Pet.* Cap. iii. 21.) is not the putting away the Filth of the *Flesh*, but the Answer of a good Conscience towards God, by the Resurrection of *Jesus Christ*. That which is really needful for Men to know, is the Work of Sanctification in their Hearts, that they may know their Hearts to be purified, and made clean by the Baptism of *Christ*, which is with the Holy Ghost, that so they may be made truly Members of him, and brought to witness inward Communion with him, *Mark* Chap. i. Vers. 8. that so they may be fitted for that Kingdom, into which nothing that is unclean can enter. Know ye not, saith the Apostle, 1 *Cor.* vi. 9. and 11. that the Unrighteous shall not inherit the Kingdom of God ? Be not deceived, neither Fornicators,

nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind; nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God: And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God. This is the great Thing that is wanting in this our Day, for Men to be cleansed from their Corruptions, and to be brought to keep the Commandments of God; for the Apostle in the next Chapter saith, that Circumcision is nothing, nor Uncircumcision is nothing, but the keeping of the Commandments of God. So that it is not whether a Man observes this outward Observation, or the other, or whether he doth not, that will avail; but the keeping of the Commandments of God: And Blessed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gate into the holy City.

And such is the wonderful Goodness and Mercy of God unto Mankind, that he hath given so much of his Grace and holy Spirit, as is sufficient to enable them to keep his Commands, according to the Apostle's Testimony, *Tit. ii. 11.* which Grace is sufficient to give the Soul Victory over all that which is Evil, and to enable it to do all that the Lord requires of it.

You that are Parents of Children, I tenderly entreat you to mind this divine Grace, that inwardly appears in your Hearts, and in the Hearts of all People, against all that which is Evil, that so, by taking Heed thereunto, you may be a Blessing in the Lord's Hand to your Children.

And all you young People, into whose Hands these may come, let me prevail with you, to join with this holy and divine Grace of God in your own Hearts, which will teach you true Humility and Self-denial; and it will preserve you from all
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the Evils that are in the World : And if you keep to it, and mind the Teachings of it, as you ought to do, you will witness the Blessing of the Lord, which makes truly rich, and adds no Sorrow with it, to rest upon you, and your Peace and Comfort will be beyond what you will be able to express in Words.

Oh ! how my Soul desires, and travels, that all may come to join with, and be taught by this divine Grace, that so thereby they may be taught to deny all Ungodliness and Worldly Lusts, and to live soberly and righteously, and godly in this present World ; that so thereby they may be brought into Favour with God ; for the Lord is greatly provoked to Displeasure, because of the Wickedness and Unrighteousness that doth abound among People pretending to *Christianity*.

Oh ! consider that you are accountable to Almighty God, not only for gross Sins, as *Swearing, Lying, Uncleanness, and wasting of the good Creatures* of God upon your Lusts, but remember, that for every idle Word you speak, you must give an Account thereof in the Day of Judgment. Oh ! that the Sense thereof might weightily scize upon all Hearts, that so there might be a true and thorough Repentance come unto amongst Mankind ; that the Lord, who in tender Mercy and Kindness, look'd down upon the *Ninevites*, upon their repenting and humbling themselves before him, may be pleased to look down in his Mercy upon this People in this Age.

And to you that are tender, whose Sins are a Burthen too heavy for you to bear, and are under an inward Concern, how you may know an Overcoming of them ; turn your Minds inward, and retire to the Gift of God in your own Hearts, for Help is near, God has placed his Grace in you, which is sufficient for you : Wherefore do not seek

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without, but mind his Appearance within ; although he may appear as a Reprover, it is to destroy that in you, which is not of himself, that so he may rule and reign, whose Right it is.

Now, *dear Friends*, you whom the Lord, in the Riches of his Love, has graciously visited with the blessed Day-spring from on high, see that you daily live in a holy Sense of his Goodness and Mercy extended unto you through Jesus Christ his beloved Son ; that so you may walk in great Humility and Fear before him, the Days you have to sojourn here, that it may please him, who hath done great Things for you, to do yet more abundantly for you ; that the Complaint which was taken up against the Vineyard of old, may never be taken up against any of you : Read *Isaiab* the 5th. For it is certain, that after such singular Favours and Kindness extended many Ways, the Lord expects Fruits of Holiness from us. Therefore consider what Returns you are making to the Almighty, and see that your Fruits are unto Holiness, that the End may be everlasting Life : For we find, although the People of *Israel* were favoured above all other People, yet because they went into evil Things, they were to be punished above all other People. Therefore have a Care that you join not with the Wicked, in those Things which are displeasing unto God ; but be you separate, and touch not the unclean Thing in any kind, and then the Lord will receive you, and his Care will be over you : So that if he brings his Judgments in an heavy manner upon the Wicked, because of their Wickedness, he will be a Wall of Salvation round about you, to defend you so that nothing shall hurt you. But if any of you go into Pride, or those Things that displease the Lord, and will not be reclaimed, while he mercifully strives with you, he will assuredly lay his Hand in Judgment upon you.

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And now to you that are mourning in Soul before the Lord, because of the Wickedness that doth abound amongst Mankind, it is in my Heart to say unto you, for your Comfort, The Lord in a peculiar Manner hath Regard unto you, and when his Hand will be heavy upon the Wicked, his Care will be great over you, as it hath been over his People throughout all Ages of the World.

We read, that the Lord's Care was great over *Noah* (and those other righteous Persons that were in the old World) to preserve him, and his Household, when his Judgment was executed upon the Wicked. And when the Lord destroyed the *Sodomites*, because of their great Sins, he had Regard unto just *Lot*, and those of his Family who hearkened unto him, and preserved them alive. And when he sent the six Men unto *Jerusalem*, who had Slaughter-Weapons, and one Man among them with a Writer's Inkhorn by his Side; as we may read in *Ezekiel*, Chap. ix. Vers. 2, and 4. He that had the Writer's Inkhorn, was to go through *Jerusalem*, and to set a Mark upon them that sighed and cried for the Abominations that were committed amongst them; and those that had the Mark set upon them, the Destroyers, with their destroying Weapons, were not to hurt them.

So be encouraged, whoever you are that go bowed down, and sorrowful on your Way, and are ready to say, *Oh! that we had a weeping Place in the Wilderness, or that our Heads were Waters, and our Eyes a Fountain of Tears, that we might weep Day and Night, because of the Wickedness that doth abound amongst the Children of Men.* The Lord's Eye is upon you for Good, and when Days of great Calamity and Sorrow shall overtake the Wicked, the Lord will abundantly comfort you. Therefore be you encouraged to look unto him, in whom you have believed, and he will support you by his

almighty Power, and in the End give you a Crown of Glory, that will not fade away : Which, that you may, through a faithful following of the Lord obtain, is the sincere Desire of one that desires the Salvation of all Mankind,

BENJAMIN HOLME.

A N

E P I S T L E

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Tender COUNSEL

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PARENTS, SCHOOL-MASTERS, and
SCHOOL-MISTRESSES; and
likewise to the YOUTH.

DEAR FRIENDS,

WHOM the Lord, in the Riches of his Love and Mercy, has graciously visited and done great Things for, I hereby tenderly salute you, with Desires that you may daily live in a holy Sense of the deep and manifold Obligations that you are under, to walk humbly and reverently before him while you have a Being here ; and as it is so, you will have great inward Longings in your Hearts and Minds, that the same divine Hand of Love and Mercy which has reach'd to you, and led you out
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of the Vanities and Evils which are in the World, may reach to your Children ; that so they may be a Seed to serve the Lord in their Generation : And endeavour as much as in you lies, to train them up in the Way of *Truth* while they are young ; the wise Man saith, *Train up a Child in the Way he should go, and when he is old he will not depart from it.*

Although there are but few general Rules but what will admit of some Exceptions ; yet without Dispute, a virtuous and good Education has very often had good Effects, so that many have great Cause to be thankful to the Lord, for the Care and good Endeavours of their religious Parents, that they did not indulge them in those Things which tend to gratify a proud and vain Mind : And shew them by your Example, how good *Christians* ought to live. And I very much desire, that you may discourage those Things in your Children, which you have been reprov'd for by the Spirit of Truth in yourselves, both in *Conversation, Habit and Speech*, that you may be a Blessing to them.

And now, *my Friends*, give me Leave to intreat you who are *School-Masters* and *School-Mistresses*, and have the Education and Tuition of Youth committed to your Care, humbly seek, that you may be helped to set them good Examples : The Apostle exhorted his beloved *Timothy*, to be an *Example of the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity* ; and if your Conversations are such as become the Followers of Christ, you may be great Instruments of Good to the Children under your Care : And let them see you have got Command of your Tongues and Tempers, and of your own Spirits, that when you see Occasion to reprove or correct any of them, it may be done in Wisdom, and with that Command of Temper, that you may answer the divine Principle in their Minds :

We are told by the wise Man, that *Wisdom is better* Ecc. ix. 16,

than Strength or Weapons of War. And we read, Prov. xvi. 32. that *He that ruleth his own Spirit*, is said to be *better than he who takes a City*.

Many of our prudent and good Friends, by their wise Conduct, have kept a fine Authority over their Children, and those that were under their Care, and yet they have very much kept their Love and Affection, which is very excellent: But if People rule in a sour Temper and Spirit, over their Children and Servants, and them that are under their Care, they may very much lose their Love and Affection; and if they do so, then no wonder if they slight and disregard them. It was pleasing to the Lord, that *Solomon* sought *Wisdom*, that he might know how to go in and out before his People; and there is no doubt but you will be regarded, as you humbly wait for the Wisdom which comes from above, that you may know what to cherish, and what to suppress; and endeavour as much as in you lies, to instil virtuous and good Principles into their Minds; and beget an Abhorrence in them against *Vice* and *Immorality*. And as many good-natur'd young People have very much shorten'd their Days by *Intemperance* and *drinking to Excess*; and several have also very much wasted their Substance by *Gaming*, I very much desire, that you may endeavour to principle your Children, while they are young, against these Things, and endeavour to persuade them to mind that divine Principle of *Light* and *Grace* in themselves, which shews them the Evil and the Temptations of Satan when they are presented; that thereby they may be enabled to withstand them. You have great Opportunities to influence their Minds, and to make good Impressions upon them: It is much to be desired, that you may have their Good truly at Heart; and if you keep to the seasoning Grace of God in yourselves, you may be greatly instrumental to season their Minds in their tender Years.

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And as you fervently seek their Good, it may be, that you may have a Word of Counsel to drop now and then, which may prove like a Nail fastened in a sure Place. We read, that *Words fitly spoken, or spoken in Season, are said to be like Apples of Gold in Pictures of Silver.* And as you are found in the Discharge of your Duty to them, in all Respects, you will enjoy great Peace in your own Minds: I believe some School-Masters and School-Mistresses have very much recommended themselves, and increased their Schools, by their Care and Diligence, and in doing to other Peoples Children, as they would have had their own Children done to, if they were under the same Circumstances.

And dear Children and young People, who are growing up, I tenderly desire that you may take that wise and excellent Counsel of our Saviour, where he exhorts, *first to seek the Kingdom of God* Mat. vii. 33. *and his Righteousness, and all these Things shall be added unto you;* then the Lord's Care will be over you, and the Hand which is full of Blessings will be opened to you: If you remember, our Saviour saith, that *The Kingdom of God cometh not with Observations, neither shall they say, lo here, or lo there, but* Luke xvii. 20, 21. *behold the Kingdom of God is within you.* May you fervently seek to know the Lord to bear Rule and govern in your Hearts, whose Right it is to rule there. You find in that very excellent Prayer which our Saviour taught his Disciples, they were directed to pray for the *Kingdom of God to come, and that his Will might be done in Earth as it is done in Heaven:* But till Men come to witness the Lord to be King in them, and have the Dominion in their Hearts, they can never live according to his Will. And as they were taught in that excellent Prayer, to pray that *their Trespases might be forgiven them, as they forgave those that trespassed against them;* I desire that you may learn, while you are young, to forgive Injuries, and
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forget them too : Be sure that you bear no Prejudice in your Minds one against another, but live in Love and Peace, and strive to excel in Humility and Meekness : *Learn of me*, saith our Saviour, *for I am meek and lowly in Heart*. He was not only an Example of Plainness to Mankind, but he was inwardly humble : The more meek, humble, and merciful, People are, they are the more like our great Pattern the Lord Jesus Christ. Remember the holy Apostle's Counsel, to *Obey your Parents in the Lord* ; for, saith he, *this is right*. This is the Way to prosper and be blest : Many good natured Children, that were of an obliging Temper, and of a condescending Spirit, have very much endear'd themselves to their Parents ; but on the other hand, many that would not be ruled by their good Parents, have fallen into bad Company, and have been drawn into *Gaming* and *hard Drinking*, and so have brought swift Ruin upon themselves.

Mat. xi.
29.

Eph. vi. 1.

And if any of you shall hereafter incline to *Marry*, I would have you to pay a very great Regard to your Parents and Friends Counsel ; and like that good Servant of *Abraham*, who, when he went to seek for a Wife for his Master's Son *Isaac*, sought that the Lord *might direct him* : Let Truth and Virtue be your chief Objects, that you may be happy in a married State. But how many that have not regarded the *Truth*, and would not be ruled by their Parents and Friends, have married very imprudently, and have laid a great Foundation for making their own Living very unhappy and uncomfortable, and have brought great Sorrow to their good Parents.

I very much desire, that as you grow in Years you may grow in Grace ; that so, like good *Samuel*, you may *grow in Favour with the Lord and good Men* : Good and virtuous Living will not only very much recommend you to the better Part of Mankind,

kind, but it is the *Way to obtain the Blessing which maketh truly rich, and adds no Sorrow with it.* And live in Love and Peace, and speak lovingly and mildly to one another. And if you behave well, you will be a Credit to your Master, and to your Friends : And make good Use of your Time, and strive to excel in Learning, and in the best Things. If you should live in the Fear of God, and take good Ways (if it should please the Lord to spare you) you may be very Serviceable in your Generation : The holy Man of God (viz. *John*) wrote to *Gaius*, saying, *I have no greater Joy than to hear* 3 John i. 4. *that my Children walk in Truth.* And to be sure it would be a great Comfort to many of your Parents, and good Friends, to have you take good Ways : And if any of you should want to be put out to *Trades*, if you are honest and peaceable, and careful to speak the Truth, and to make good Improvement of your Time while you are at School, so that the Master can give a good Account of you, his good Recommendation may be a Means to help several of you to good Places.

And dear Children, *Remember your Creator in the Days of your Youth*, and consider the Obligations you are under to serve him, who is the Author of your Being, and the Fountain from whom all the good Things which you receive comes : And as the wise Man saith, *God hates a proud Look, and a lying Tongue, and him that sows Discord amongst Brethren* ; be sure that you hate to tell an *Untruth*, and have a Care of being *proud*, because we read, that *Pride goes before Destruction, and a haughty Spirit before a Fall.* And I would have you guard against a *quarrelsome Spirit and Temper* ; and if at any Time, any ill-natur'd People should call any of you unbecoming Names, be sure that you do not give one unbecoming or unhandsome Word for another ; neither render Reviling for Reviling ; but remember that
the

Job xxxii.
22.

the wise Man saith, that *A soft Answer turns away Wrath* ; neither give *flattering Titles* to any ; if you remember, *Elibu* said, that *he did not know to give flattering Titles* ; in so doing his Maker would soon take him away. Now although I would not have you to give *flattering Titles*, which may tend to gratify the vain and proud Mind in any, yet I would have you learn to speak handsomely and becomingly to every Body, even to the poorest Servant or Apprentice about any of your Parents Houses, and also to the Beggar that comes for an Alms ; and seek and pray, like good *Jabez*, that *the Lord may keep you from Evil* ; and we read, that the Lord answered his Prayer. The Fear of the Lord is a great Blessing to all those who live in it, *it is a Fountain of Life which preserves from the Snares of Death*. And if you would not be drawn into any evil and hurtful Things, I would have you to be very choice of your Company ; for Peoples Company has often great Influence upon them : Remember the wise Man's

1 Chron. iv. 10. Prov. i. 10. Counsell, *My Son*, saith he, *if Sinners entice thee, consent thou not* : Many good-natur'd People have been ruined to a great Degree, through hearkening to the Enticements of Sinners ; but they are wise, who learn from others Harms to beware. Love to read the Holy Scriptures, and other good Books ; but do not read any idle and corrupt Books, which may tend to corrupt your Minds. I very much desire you may be prevailed upon, by the Power of divine Love, to bear the Yoke and Cross of Christ in your Youth, that in the End you may witness *that Peace which the World can neither give nor take away*. So with Desires that you may make a right and good Application of this *friendly Counsell*, and that you may benefit thereby, I conclude *your Friend*, who wishes well to you and all Men,

London, the 18th of the
Twelfth Month 1748.

BENJ. HOLME.

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